PHILIPPIANS:

PCISON Cpishly -Gary

Fally

- I. Paul's Prayer (1:1-11)
 - A. Love
 - B. Knowledge
 - C. Discernment
 - D. Sincerity
 - E. Offenseless
 - F. Fruitful
- II. Paul's Poise (1:12-26)
 - A. Gospel expedited by bonds (1:12-14)
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- VI Paul's Provision (4:1-)
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PAUL'S LETTER TO THE CHURCH AT PHILIPPI by Dayton Keesee

- "Paul" is the writer (1:1). He was writing "to all the I. saints in Christ Jesus that are at Philippi, with the bishops and deacons" (1:1). Paul had a reason to "long after" (1:8) and state "I have you in my heart" (1:7) to the Philippians. They were his first converts in Europe, including Lydia's household and the jailor. Personal planning hardly entered into this mission effort. Paul was at Troas in Mysia on his second missionary journey, a vision in the night included a call that has been reechoed over the centuries wherever souls have felt a need and said, "come over into....and help us." (Cf. Acts 16:8). The Macedonian call brought Paul to Philippi. This city was founded by Philip of Macedon, father of Alexander the Great, and gained its name from him. As a Roman military colony it had become one of the principal cities of Macedonia. Because it was more of a military city than a city of merchandise, there were not many Jews in Philippi. There was no synagogue in Philippi which explains Paul's first meeting place (cf. Acts 16:12f). Luke's inspired history relating the beginning of the church in Philippi and likely Europe has served as the background for many sermons (Note Acts 16:6-40).
- about the "praetorian guard" and the salutation from the saints of "Caesar's household" (cf. 1:13; 4:22) not only indicate Paul was a prisoner but that he was a prisoner in Rome. Philippians was probably the first of the 4 prison epistles (which include Ephesians, Colossians, and Philemon). When Paul wrote Philippians, he was not certain what his ultimate fate would be (1:20-27; 2:23f), though he hoped to be released. However, when he wrote to Philemon (also to Colasse and Ephesus at the same time - compare Philemon 10, 17; Col. 4:7-9; Eph. 6:21), Paul was so sure of release that he wanted Philemon to have a place of lodging ready (Philemon 19, 22). Even though first of the 4, Philippians was not written when Paul first got to Rome. Epaphroditus had come from Philippi to Paul (Phil. 4:18), had undergone a serious illness, recovered, and was returning to Philippi with this letter by Paul (Phil. 2:25-30). On the basis of

THE PLACE of writing is undoubtedly Rome. Paul's comments

III. THE PURPOSE for writing was primarily thankfulness for their "fellowship in the furtherance of the Gospel" (1:5).

Besides the help at this time, they had assisted Paul at least twice while he was at Thessalonica (4:16) and once while he was in Corinth (II Cor. 11:9). While expressing his deep appreciation for what they had done, he writes:

written about 62 A.D.

this information, it is generally agreed that the letter was

- (a) Personal matter; his circumstances and expectation (1:12ff; 23f; 4:10-20)
- (b) Warnings as regards certain evil men who are "enemies of the cross of Christ" (cf. 3:2f, 18f).
- (c) A plea for oneness of mind (2:1-4) even naming two who may have been the cause of this little disturbance (4:2f). Paul does not seem alarmed but rather anticipates this light plea will end the dispute.

AN OUTLINE OF PHILIPPIANS

Theme: Reasons For Brethren To Rejoice In The Lord: To repeat this great thought, "Rejoice in the Lord" does not tire Paul. It is "safe" (best) to emphasize this to his brethren. Note 1:4, 18, 25; 2:2,17,18,28f; 3:1; 4:1,4,10--16 times joy and rejoice are used in this epistle. We have tried to follow this spirit by giving at each major division of the outline a reason why brethren should rejoice in the Lord. Yes, rejoice in the Lord always, brethren, for there is the source of our hope, security and salvation (cf. 11 Peter 1:12f).

I. The Salutation of Paul and Timothy unto a fully organized congregation at Philippi with its bishops and deacons (1:1f).

REJOICE WHEN THE CHURCH IS PROPERLY ORGANIZED

II. An Emotional introduction by the apostle to his beloved brethren (1:1-11).

REJOICE WHEN BRETHREN HAVE FELLOWSHIP IN THE FURTHERANCE OF THE GOSPEL

- A. Thankfulness for a pleasant memory (vs. 3-5). Why pleasant?
- B. Confidence for a "perfected" future (vs. 6). Who will perfect (perform)?
- C. It is right (meet) for brethren to feel this way towards each other (vs. 7). Where did Paul have these brethren? Why so think of them?
 - 1. "in my bonds" (Acts 16:12-40).
 - 2. "defense" (Phil. 4:15f; Acts 17:1-10).
 - 3. "confirmation"--on this word read Mk. 16:15-20;
 Heb. 2:3f. Now, compare 11 Cor. 11:9 and 12:12f-this seems to be one place Paul was "confirming"
 the Gospel he preached and Philippi (in
 Macedonia), by supporting him was a partaker with
 him in this grace. (Also note Acts 16:16-18).
- D. What did Paul do for them? (vs. 8-11)
 - 1. "how I long after you <u>"all</u>" (v. 8). Impartial. Would it mean much to know <u>Paul</u> was longing after <u>you?</u> Have you ever wanted some prominent member or teacher to be close to you?

- "I pray". What it would mean to have Paul pray 2. for you! (cf. James 5:16-18). For what did Paul pray?
 - a. "Your love may abound: in knowledge - this gives one pure, sincere love - void of offence. in discernment - wisdom; approve excellent things; disprove evil

results: be filled with the fruits of righteousness!

- "through Christ" (John 15:5). b.
- "unto the glory and praise of God (Matt. C. 5:16) John 14:15.
- III. Discouraging circumstances viewed by an optimist (1:12-26).

REJOICE WHEN CHRIST IS PROCLAIMED

The existing circumstances (vs. 12-18). Look at this Α. parallel and determine which side would attract your attention and interest if you were in a similar environment:

Discouraging

Encouraging

"my bonds" (v. 13)

Some preach Christ of envy and strife (v. 15).

Proclaim Christ of faction not sincerely (v. 17)

"thinking to raise up affliction for me in my bonds" (v. 17)

"most of the brethren confident through my bonds" (v. 14).

most abundantly bold to speak the Word of God (v. 14).

some of good will of love (vs. 15f).

"Christ is proclaimed" (v. 18)

Compare this condition to situations in congregations today. Paul's summary of his feelings is given in verse 12. Is this how most brethren think today when such trouble comes? Would Paul's reasoning help us as individuals? Was Paul looking for the good or the bad? Think on these questions as you view the above parallel and discuss.

- Paul's personal triumph in these circumstances (1:19-В. 26).
 - "This shall turn out to my salvation" (v. 19). 1. How?
 - "your supplication" (Eph. 6:18f). a.
 - "the supply of the Spirit of Jesus Christ

(Acts 5:32; 11 Tim. 1:7). How important that we be aware of this Helper. Cf. 1 Thess. 5:19.

- 2. "in nothing shall I be put to shame" (v. 20; Tit. 2:7f). Why?
 - a. Christ shall be magnified in my body with boldness (v. 20).
 - b. Jesus will be magnified by my life and death (Rev. 2:10).
- 3. The way to think of life; the way to look at death (1:21-26).
 - a. If death -
 - 1. it is gain
 - to be with Christ is very far better!
 - b. If life -
 - 1. to live "is Christ" What does this mean to you?
 - to live, then, "this shall bring fruit from my work" (John 15:8; 1 Tim. 4:16).
 - 3. verse 24 "needful for your sake" live so that some need you!
 - 4. verse 25. "abide---for your progress and joy in the faith" live to lift others up and give them joy.
 - 5. verse 26. so live around others that their glorying will be in Christ. HAVE YOU BEEN LIVING IN THIS MANNER AND WITH THIS EFFECT ON OTHERS?
- IV. A plea for brethren under circumstances like Paul to mimic his optimism and steadfastness (1:27-30).

REJOICE WHEN YOU CAN SHARE IN THE CONFLICT OF CHRIST AGAINST THE ADVERSARY

- A. Such an outlook is what the Gospel of Christ requires "be worthy of the gospel" (cf. 1 Cor. 9:27).
- B. What such optimism involves (vs. 27-30).
 - 1. "Stand fast in one spirit" (A united stand.)
 - 2. "...with one soul" (Stand united because your will is one same decision reached by all. Note: soul and spirit in Heb. 4:12 "thought" (spirit knowledge mind) and soul (intent will, decision); also Matt. 10:28 (lose will or deciding power.)
 - 3. "striving for the faith of the Gospel." The only faith worthy striving for is that "faith of the gospel" (Heb. 11:6). cf. Rom. 10:17; Eph. 3:14-19. We need a working faith (Ga. 5:6).
 - 4. Don't be afraid of anything that is caused by the adversaries (v. 28; cf. Luke 13:15-17; 21:14f; 1 Cor. 16:9).

- a. Such is proof of the adversaries downfall. They are powerless to thwart God's plan (Acts 5:38-40; Rom. 8:31-39; Rev. 12:9-11).
- b. No fear is evident token of your salvation from God (11 Tim. 1:7; Heb. 13:5f).
- 5. Accept the conflict Christ and Paul have faced "and suffer in his behalf" (v. 29f. 1 Pet. 2:19-21; 3:13-18). You will be the victor as was Paul and Christ!
- V. To generate this optimism, "What should be found in the saints?" (2:1-18)

REJOICE THAT YOU CAN HAVE (AND WHEN BRETHREN DO HAVE) THE MIND OF CHRIST

- A. A brief summary of what should be found (2:1).
 - "...exhortation in Christ" for those who tend to forget (cf. Heb. 10:25; Tit. 2:9-15).
 - "...consolation of love" for the bereaved; the heavy laden. Consolation Gk. paramutheomai "to exercise a gentle influence by words; to soothe, comfort, console, John 11:19,31; 1 Thess. 5:14 (encourage k dk); to cheer, exhort, 1 Thess. 2:11" (from The Analytical Greek Lexicon, Harper & Brothers, New York, p. 305).
 - Harper & Brothers, New York, p. 305).

 3. "...fellowship of the Spirit" for those who obey
 Him (Acts 5:32; Rom. 8:3-6; 1 Cor. 12:4-27).
 - 4. "...tender mercies and compassions" forbearing with each other and forgiving one another (Col. 3:12-14; 1 Pet. 3:8f; Lk. 15-20; Jude 22).
- B. What this life will mean if it is found in the saints (vs. 2-4).
 - 1. Unity in love, in decision (one accord) and in thought (one mind).
 - Work which is free of "faction" with no one working for "vain glory" (personal glory?). cf. Rom. 11:13; Phil. 1:10f; Matt. 5:16.
 - 3. Humbly thinking of others first and serving so as to meet their schedule and need. Someone has said that a gentleman is one who is good enough to play first fiddle but is willing to play second. Certainly, this should be characteristic of the saints of God (Matt. 20:26-28).
- C. How this life is gained in each saint and what it pays (vs. 5-11).
 - 1. The need: "Have this mind in your which was also in Christ Jesus."

 The demand: SACRIFICE (vs. 6-8). This is the mind that Jesus had which we must have (Luke 9:23; 1 Peter 4:1,2).
 - 2. One will be exalted by such service and gain more than he ever gives (vs. 9-11; cf. Luke 9:24; John 17:1-4,24; Rev. 3:21; 1 Peter 5:5-7).

Summary: Note the following parallel and observe З. how the areas of Jesus' sacrifice became the areas of his glory (Gal. 6:7f).

His Sacrifice (6-8)

His Glory (9-11)

- a. Jesus "emptied himself"(v. 6f); (God exalted gave a name gave up heaven, his life with God (in heaven). It was a sacrifice for Him to do this.
 - above every name before which every knee should bow; every tongue confess).
- b. He came to earth as a man (vs. 7f; Heb. 2:17f 4:15). It was a sacrifice to do this!
- a. "things in the heavens" (all heavenly beings).
- c. He died the most shameful death, being buried in the earth (1 Pet. 2:22-24; Matt. 26:38; 65-58; 27:27-31; 33-50). It was a sacrifice for Him to do this!
- b. "things under the earth" (all the dead of the earth) How true is Matt. 28:18!
- VI. A Summary by Paul from what he has taught them (2:12-18).

REJOICE THAT YOU CAN SERVE AS LIGHTS IN THE WORLD WHERE YOUR LABOR IS NOT IN VAIN

- Keep working because: Α.
 - 1. Salvation depends on it (12)
 - God is with you. (13)
 - Do it "for His good pleasure" (13). What will please God as seen in this context?
- Some things to avoid and why (2:14f). (Already covered in this outline).
- Something to do ("holding forth the world of life") and why (this is our glory and joy in Christ both now and forevermore), vs. 16-18.
- VII. A brief survey of inspired history of the early church with some valuable lessons on "Dependable Brethren" (2:19-30).

REJOICE IN BRETHREN LIKE TIMOTHY AND EPAPHRODITUS

- The inspired report that Paul gave:
 - Paul desired to send Timothy, a dependable helper, to the brethren in Philippi and to deliver to Paul news of their welfare (vs. 19-23).
 - Paul desires to go to Philippi, if released 2. (v. 24).
 - Paul reports to them of his gratitude for Epaphroditus, "your messenger and minister to my need" (v. 25).
- In this History, note the beautiful lesson on В. dependable brethren.

Their character:

Alert Anxious to serve

One who will naturally care for your state (KJ); "truly" care (AS); "genuinely anxious for your welfare" (RSV) on v. 20.

Unselfish

Unlike those who seek their own things, he b. seeks the things of "Jesus Christ" (v. 21; cf. v. 3; Luke 9:23f; Matt. 6:31-33).

Humble

Humble service, as a child renders to a c. father (v. 22; James 4:6,10).

Lover of people

d. One concerned about others (v. 26): (1) "longed after you all" - here is a lover

of people - cf. 1 Thess. 2:7-12; (2) "sore troubled" - for fear that they might burden themselves over him -

Burden to none

- v. 26; 11 Cor. 2:1-4; 7:5-9).
- Note the various characteristics of these e. dependable brethren. Would you ever expect them to fail you? Are you like them?
- Their conduct: 2.
 - A dependable messenger one who will go and come as directed, getting the desired information (v. 19; 11 Cor. 8:16-23). How many ways would you have to depend upon someone on such a mission?
 - "fellow-worker" one who shares his part of b. the load (cf. Acts 13:5; 13; 15:36-38). Who is the classic example of one who never fails
 - us? (Matt. 28:20; 11 Tim. 4:16-18). "fellow-soldier" note the battle in which C. we are involved (Eph. 6:10f; 11 Cor. 10:3-6). This calls for "hardship" (as Paul was enduring at that time) as well as unentangled loyalty and devotion to duty (cf. v. 30; 11 Tim. 2:3f).
 - "your messenger" (as contrasted to Paul's d. messenger mentioned in v. 19). On "messenger" note part (a) above.
 - "minister" Gk. diakonos servant. e. is the critical test - will you serve under another and still be dependable while submitting to his instruction? (Matt. 20:25-28; Eph. 6:5-8; Heb. 13:7,17).
 - When the work of such a brother is considered f. do you feel he would need the character Paul found in Timothy and Epaphroditus? How much are you like Timothy and Epaphroditus? Which part of character would be impossible for you to do? Could you be a dependable messenger? fellow-worker? fellow-soldier? minister?
- How we should feel toward dependable brethren: З.
 - "When ye see him, you may rejoice" (v. 28; cf. 1 Cor. 12:20-27). There is no envy or ego here! Receive him in the Lord with all joy.

b. "hold such in honor" - v. 29; honor such men"
(RSV). 1 Tim. 5:17; Acts 28:10 - meet their
needs - Matt. 15:8f. This is true of sisters
too! cf. Rom. 16:1f; 1 Tim. 5:3,9f.

LET US STRIVE EARNESTLY TO BE DEPENDABLE!

VIII. A Message on "Choosing Christ Over the Enemy" (3:1-4:9).

REJOICE IN THE LORD AS HEAVENLY CITIZENS WHO CAN PRESS TO HEIGHTS GREATER THAN PLACING OUR CONFIDENCE IN THE FLESH.

- A. The Christian's glory is in the spiritual relationship found in Christ, not in a fleshly background or fleshly future (cf. Rom. 8:1-6). Phil. 3:1-11.
 - 1. The danger of the fleshly minded (vs. 2f).
 - a. Beware of the dogs (cf. Isa. 56:9-11); evil workers (1 Tim. 6:3-5; 11 Cor. 11:13-15; Matt. 23:15); concision Gk. Katatome incision, excision, consision, mutilation as given in A Manual Greek Lexicon of the New Testament, by Abbott-Smith, p. 239. The idea is sarcasm; this word is used contemptuously for the Jewish circumcision, in contrast with the true spiritual circumcision in verse 3. Col. 2:8-15.
 - b. Christians are "cut away" (circumcision) from such things. Our worship - by the Spirit of God (John 4:23f); our glory - in Christ (Eph. 2:11f; Col. 1:27).
 - 2. The reason, exemplified by Paul, for this cutting away from the fleshly nature (3:4-11).
 - a. Not because there can be no glory in the flesh (vs. 4-7).
 - (1). National glory (stock of Israel); tribal or family tree, glory (of Benjamin) race or speech glory (a Hebrew); sect or fraternal glory (a Pharisee); personal achievement glory (zealous, persecuted the church; as to the righteousness of the law, blameless).
 - (2) How many glory in these things which are purely of the flesh, devote their life to them but, forgotten is the soul? Matt. 16:26f; 111 John 2f; 1 Cor. 1:26-31).
 - b. But, because there is no <u>future</u> in the flesh and because of what can be gained in <u>Christ</u>, do Christians "cut away" from the fleshly (3:8-11).
 - (1) "the excellency of the knowledge of Christ Jesus" (John 14:6; 8:32; 13:17; Eph. 3:14-19).

- (2) "that I may gain Christ (John 17:19-22).
- (3) May have a righteousness that is from God, through faith in Christ (v. 9; 1 John 2:29-3:3). Conformed to his death (Rom. 6:2-13).
- (4) "I may attain unto the resurrection from the dead" (John 12:32; 14:1-3; 1 Thess. 4:16-18).
- (5) SUMMARY: What would be our situation if man had to depend on his own knowledge, own gains, own righteousness and his own power to arise from the dead? (Prov. 16:25; Jer. 10:23).
- B. The Essentials necessary to gain the glory in Christ (3:12-4:9).
 - 1. The personal outlook necessary (3:12-16).
 - a. Not one resting on past laurels (v. 12; Mark 10:17-22).
 - b. "I press on ...forgetting the things that are behind and stretching forward to the things which are before (vs. 13f).
 - c. Allow God to further develop you by His revelation (v. 15; John 7:17; Eph. 3:3f; 11, Pet. 3:17f).
 - d. Continue your development by the <u>same rules</u> that have assisted you thus far God rules (11 Tim. 3:14; Heb. 6:1-3, 9-12).
 - 2. The relationship with men necessary (3:17-21).
 - a. The example to follow godly men (v. 17); Cor. 11:1; Heb. 13:7).
 - b. The type to avoid (that is, so as to be influence by) - earthly minded men - enemies of the cross of Christ.
 - (1) How to identify:
 - a. Whose end is perdition (v. 19cf. Heb. 10:35-39).
 - b. Whose god is the belly (Rom. 16:17f).
 - c. Whose glory is in their shame (Eph. 5:7-12).
 - d. Who mind earthly things (Rom. 8:5).
 - (2) What to remember heavenly, not an earthly citizenship. Wait for a Savior the Lord Jesus Christ; Wait for a new body, conformed to the body of His glory (Rom. 8:25; 1 John 3:2).
 - 3. The relationship with brethren necessary (4:1-3).
 - a. The feeling to have towards each other (v. 1)
 "beloved"; "longed for"; "my joy and my crown" (cf. 1 Thess. 2:19f).
 - b. "to be of the same mind in the Lord" (v. 2).
 - c. Help each other (v. 3; Gal. 6:2). NOTE: These women labored with Paul in the Gospel.

We need women busy at this good work (cf. Tit. 2:3-5; Acts 18:26; Matt. 13:33).

- 4. The relationship with the Lord necessary (4:4-7).
 - a. Rejoice in the Lord (John 10:10f). If we are pessimistic, despondent, and prophets of doom, are we not teaching men that Jesus does not satisfy? that He failed. THE FAILURE IS IN US! Persecuted, imprisoned Paul had a joy which no man could take from him (11 Tim. 4:17f). So should it be (John 16:22; James 1:2-4; 1 Pet. 4:16).
 - b. Be like Christ in forbearance (gentleness)(1 Pet. 2:19-23).
- In everything by
- c. prayer --- talk with let your requests supplication -- ask for be made known thanksgiving - be grateful unto God.
- d. The promise:
 - a) the peace of God
 - b) hearts and thoughts guarded in Christ.
- 5. A well-worded summary (vs. 8f).
 - The things to think about (v. 8)

 things true ----- religious life

 things honorable social life

 things just ---- civil life

 things pure ---- home life

 things lovely --- vacation life

 things of good report -----study life

 Are not these enough "things" to occupy all

Are not these enough "things" to occupy all our thoughts? If we hope to praise God, we must think on these things (cf. 1:9-11- so Paul began this epistle and so he is ending it). cf. Heb. 13:15.

- b. The things to do -- the things they had learned from Paul's words and life (v. 9).
- c. Why so think and do? "the God of <u>peace</u> shall be with you." If we would have God's blessings, we must live His life. When this is done, we can truly <u>rejoice</u> in the <u>Lord!</u>
- IX. A heartwarming lesson on faith and brethren in Need (4:10-20).

REJOICE IN BROTHERLY CONCERN AND A CONTENTMENT MADE POSSIBLE IN ALL THINGS BY CHRIST

- A. A summary outlook for the one helped and those helping (v. 10).
 - 1. The outlook for the one helped "I rejoice (in the Lord) greatly." Do not rejoice in the fact someone gave you something or that someone had to give you something. Rather, rejoice in the fact that the Lord would help even you. Too often people rejoice over what they have received rather than over the Lord who made it possible.

- 2. The outlook for those helping:
 - Remember those you know who are in need (Gal. 2:10; Col. 4:18; Heb. 13:3; Lk. 16:25).
 - b. As opportunity presents itself, help those in need (Gal. 6:10; Lk. 10:29-37; 11 Cor. 9:6f).
- B. A revealed secret for us to learn on how to adjust to life's circumstances (verses 11-13).
 - 1. What is possible as regards the material, physical circumstances: "I have learned in whatsoever state I am, therein to be content" (vs. 11f).
 - a. Paul did not speak in respect of (as a consequence of) want. This did not induce his rejoicing. He could be in want and be content!
 - b. He had <u>learned</u> (it is not automatic) in <u>whatsoever</u> state he might be placed to be content.
 - (1) How to be abased (tapeinoo to make low, to humble, to abase Abbott Smith, p. 440) and how to abound (perisseuo to be over and above; to abound; to have in abundance; to be superior or better; to excel Abbott Smith, p. 357).
 - (2) To be hungry or filled; have an abundance or be in want.
 - (3) Summary: Note that the contentment was possible after a loss of three things: abundance (of possessions) cf. Matt. 4: food (he hungered) cf. Matt. 4: power or authority (abased)cf. Matt. 4: Paul had gained contentment in the face of the very trials the devil placed before Christ how great is this secret Paul had learned.
 - I can do all things in him that strengtheneth me whether it be contentment in want (11 Cor. 11:24-30) or excelling in service (Rom. 15:15-20). Paul could make any adjustment because of Christ experience of Christ's strength had taught him this secret of a contented life (Acts 18:9-11; 11 Cor. 12:7-10; 11 Tim. 4:17f).
 - a. Do you have greater needs than Paul had? Are you content?
 - b. Did many people have more than Paul in his day? Did this bother Paul?
 - c. What was the great factor in Paul's rejoicing and contentment? (vs. 10,13). Do you rejoice and find contentment in the same?
- C. An example approved by God on helping one in need (vs. 14-16).
 - One does "well" who has "fellowship with" the afflictions of another. (Note: KJ - "did communicate with"; RSV - "To share my trouble.")

Hence <u>investigate firsthand</u>. Then, lift a part of the load; partake of the pain; share the sorrow (cf. Gal. 6:2; 1 Cor. 12:23-26; Rom. 12:10-15). Truly, to be mindful of the needs of others is to do well.

- 2. Be ready to help when others have failed to help (vs. 15f; Luke 10:29-37; 11 Tim. 1:15-18; 4:9-11).
- D. How the one helped should think and react (vs. 17f).
 - 1. Seek not nor covet the gift be not anxious to get from others (Ps. 10:3 (RSV); Prov. 21:25f).
 - 2. Let some help you if it will be for their good and growth "increaseth to your account" was what delighted Paul (v. 17; cf. 11 Cor. 12:13; 11:6-9).
 - 3. Realize how richly blest you are when people do what they can for you "I am filled"; "I have all things and abound" (v. 18; cf. Mk. 14:3-9; 12:42-44).
 - 4. Have you been grateful as Paul was for what parents, friends, brethren, and even strangers have done for you? What about what the Lord has done?
- E. The rewards of helping those in need (v. 19). God never blesses us so we can supply the needs of another but, when done, He will hasten to bless us again (cf. Luke 6:38; Acts 10:35; 11 Cor. 9:8-10). How true is Luke 17:10.
- F. In all our blessings, give credit where credit is due (v. 20; cf. James 1:17; Eph. 3:20f).

 (NOTE: V. 20 -- "Amen" Gk. amen its meaning is "truly, surely, verily; usually at the end of a sentence, where it serves to confirm the words which precede, "so be it" of Robinsons's Greek-English Lexicon, p. 37. Hence, in closing out a prayer, the idea is "so be it" or "most certainly," or "so shall it be." It is common in both the Old (Neh. 8:6) and New Testaments (cf. 1 Cor. 14:16). In this case, likely idea is by Paul, "So shall it be," unto God will be the glory forever and ever.
- X. A parting word (vs. 21-23).
 - A. Unity is called for and indicated by their greeting "every saint"; "all the saints." Do you gladly salute all brethren you meet? Do you shun some brethren? If so, this is not good, cf. Matt. 5:23f; 18:15ff; Rom. 12:9f.
 - B. "The grace of our Lord Jesus Christ be with your spirit." Why "with your spirit?" (cf. Prov. 23:7; 1 Cor. 2:11).

CHAPTER ONE

Commendation and Exhortation (Key 1:21)

Outline

- 1:1-2 Greeting
- 1:3-8 Thanksgiving
- 1:9-11 Prayer
- 1:12-36 Providence
- 1:27-30 Exhortation

I. (1:1-2) - Greeting

- A. Writers:
 - 1. Named Paul & Timothy cf. Col. 1:1, 1 Thess. 1:1; 2 Thess. 1:1
 - 2. Described:
 - a) Servants -
 - 1) Belongs to his master 1 Cor. 6:19f; Tit. 2:14; 2 Cor. 5:14f
 - 2) Has no will of his own Mt. 28:19f; Lk. 6:46; Mal. :6
- B. Philippians Described
 - 1. "Saints" Holy Ones Different ones, not of the earth cf. 1 Cor. 1:1f
 - 2. "Bishops" overseer. a superintendent cf. Acts 20:17,28; Titus 1:5,7
 - 3. "Deacons" minister cf. 1 Tim. 3:8-10
- C. Blessing verse 2
 - 1. Grace the gift of God
 - 2. Peace the results of God's gift
 - 3. God & Christ the source

II. Thanksgiving and Joy Expressed 1:3-8

- A. To Whom? verse 3 God cf. Jas. 1:16
- B. Memory prompts gratitude cf. Eph. 2:11-13
- C. Regarding whom? v. 4 "you all"
- D. Why Thanksgiving & Joy?
 - 1. Fellowship in Gospel v. 5,7
 cf. Act. 2:42; 16:15; 40; Phil. 1:7; 4:14,16;
 2 Cor. 11:7-8.
 - 2. Fellowship in Bonds, verse 7 Hebrews; Eph. 6: Phil. 4:10; 14,17,18
 - God's work in them, verse 6
 cf. Barclay ppl. 19-20 Rom. 8:31,32;
 Eph. 1:13f; 2 Cor. 1:21,22; Phil. 1:2,13.
 Note: (1) You can count on God cf. 1 Thess.
 5:24; (2) without God nothing is possible 4:13; Eph. 3:20; (3) Glory belong to God 1:3;
 Eph. 3:21
- E. Paul's love for them v. 8.
 - God is Paul's witness.
 God knows how deeply you love them.
 - 2. Feelings in his inward parts

- Paul loves them with Christ's love, cf. 2:3;
 3:10; Jno. 13:34; 1 John 4:9,11; Eph. 5:25
- 4. Observations:
 - a) Cultivate love
 - b) Express that love

III.9-11 Paul's prayer for them

- A. Love
 - 1. Abound grow, may our love continue, keep on growing cf. 1 Thess. 3:12; 4:1-10; 2 Thess. 1:13; Rev. 2:4
 - 2. Act of revering, obedience, perseverance
- B. Knowledge
 - Results of love, Rom. 1:28; 3:20; 10:2 1 Cor. 8:1; 13:2; Rom. 14; 1 Cor. 10
 - Time brings responsibility Heb. 5:12
- C. Judgment (Keen Dissenment)
 - 1. Knowledge applied cf. judge
 - 2. Enable decisions prove, try something
 1 Cor. 3:13; 1 Pet. 1:7; 2 Cor. 13:5; 1 Cor.
 11:28; Rom. 12:9; Isa. 5:20
- D. Sincere and without Offence
 - 1. Heat, light, without want.
 - a. Sun, heat
 - b. Sift

Literally "a smooth road"

- E. Fruitful
 - Promised to the faithful Jno. 15:1-8
 - 2. Abundance Gal. 5:11-24; Jno. 15:8
- F. To God's Glory End in view cf. Rev. 4:11; 1 Cor. 10:31; Eph. 3:21

IV. (1:12-26) God's Providence in Paul's Tribulation

- A. Verses 12-14, Gospel expedited by bonds
 - 1. Verse 12 fear allayed
 - 2. How expedited:
 - a) Pastorian Guard (M.P.S.) heard the gospel
 - b) Brethren made bold when seeing Paul's faith, steadfastness, joy.
- B. Verses 15-18. Rejoices when Christ Preached
 - 1. Of good will, verse 15,17,18
 - 2. Not sincerely, verses 15,16,18
 - 3. Constantly rejoices, verse 18.
- C. Verses 19-20, Paul's intent to magnify Christ
 - 1. Confidence of vindication Job. 13:16
 - Two sources of help:
 - a) Your prayer human source 1 Thess. 5:25; Col. 4:3; Rom. 15:30-32; Eph. 3:16
 - b) God's Spirit Divine
 - One Aim in Life or Death magnify Christ
 Cor. 6:19f.
- D. Verses 21-26 Purpose (Paul's) in Life
 - 1. Verse 21 to live is Christ

- a) Christ: beginning of life 2 Cor. 5:17; Gal. 2:20
- b) Christ: continuation of life, Acts 8:9-10
- c) Christ: end of life, Mt. ; Phil. 3:12-14
- d) Christ: inspiration of life 2 Cor. 5:14
- e) Christ: task (work) of life 2 Cor. 5:15; 1 Tim. 1:12; 2:7
- f) Christ: strength of life Phil 4:13; 2 Cor. 12:9f
- g) Christ: example of life 1 Peter 2:21; 1 Cor. 11:1; Gal. 2:20
- h) Christ: assurance of life Phil 3:9; 2 Tim. 1:12
- i) Christ: joy of life Phil 3:1
- j) Christ: reward of life Phil. 3:9-11,20, 21; Col. 3:4
- 2. To die is gain
 - a) Deliverance from prison
 - b) Death no longer powerful enemy
 - c) 1 Cor. 15:50-57; 2 Cor. 4:14- 5:9; Lk. 13:28f
- 3. Verses 22-26 Their need--Paul's desire
 - a) Wants to bear more fruit
 - b) Wants to abide with them
 - c) Wants their faith to grow Rom. 15:13; 1 Pet. 1:8; 2 Cor. 8:2; 2 Tim. 4:6; 2 Cor. 5:15; Lk. 12:28; 16:22f.

V. Exhortation to Stand Fast (1:27-30)

- A. Live worthy of Gospel verse 27
 - 1. "Be a good citizen"
 - cf. where our citizenship is _
 - 2. How to be worthy:
 - a) Steadfastness 2 Thess. 2:16; Eph. 6:13
 - b) Unity in one spirit with one soul Phil. 2:1-4; 1 Cor. 1:10-13; 3:1-3. James
 - c) Unconquerability 2 Cor. 8:24, 2 Thess. 1:4-6.
 - d) Calm courage.
- B. Suffer for the Gospel, verse 29.
 - 1. Suffering a gift () Rom. 8:17
 - 2. Share in Christ, suffering with Paul

CHAPTER TWO

THE MIND OF CHRIST & FAITHFUL CO-LABORERS (Key 2:5)

I. Exhortation to love and unity in the mind of Christ (2:11)

- A. Appeal for unity (21:4)
 - 1. Bases for appeal, verse 1 2
 - a) Consolation in Christ (KSJV) more accurate translation exhortation cf. AASV
 - b) "Comfort of Love"
 - Comfort a word that comes by the side of
 - 2) 1 Cor. 13:4 in love
 - c) "Fellowship of the Spirit"
 - 1) Two ideas:
 - a) Fellowship among our spirits
 - b) However probably the Holy Spirit Cf. Acts 2:38; 5:32; 1 Cor. 12:11f; 2 Cor. 13:14
 - d) "Tender mercies and compassions" cf. affections and sympathies
 - e) "Fulfill my Joy" cf. Jno. 3:29; Phil. 1:4
 - 2. Nature of the speaker (verse 3-4).
 - a) "Be like minded" cf. Jno. 17:20f.
 - 1) cf. Jno. 17:20f.
 - 2) How
 - a. Can do nothing without unity.
 - b. Recognize sacrificial spirit.
 - b) Same love.
 - Agape
 - c) One accord, one mind
 - d) Avoid -
 - 1) Strife cf. 1:27; Rom. 8:5-8; Jas. 3:13; 1 Cor. 13
 - 2) Vain glory puffed up, conceit 1 Cor. 13 manifested in preacher; it is (1 Cor. 1:10-13) preeminence for John - not recognizing problems.
 - 3) Selfish concern Selfishness to the exclusion of others Rom. 12:3; Mt. 22:39; Rom. 13:8-10; Heb. 10:24
 - e) Humility In lowliness of mind each counting others better than himself.
- B. Motivation for appeal the example of Christ, verses 5-11.
 - 1. Inform (Morphe) cf. God, verse 6.
 - a) Unchangeable essence
 - b) Equal of God.
 - c) Did not grasp, clutch such equality

- 1) Did not because always had it.
- 2) Did not clutch it to himself jealously
- 2. Emptied himself verse 7.
 - a) Kenetic Theory Christ gave up the peace, serenity and glory of ______.
 - b) Of what?
 - c) Servants form
 - d) Man's likeness
- 3. Obedient, verse 8
 - a) Fashion alters contrast morpal/schem
 Morpal Rom. 8:29; 2 Cor. 3:18; Col.
 4:19; Phil. 3:10.
 Schem 1 Cor. 7:31; 1 Peter 1:14; 2 Cor.
 11:14; Rom. 12:2.
 - b) Expresses humility 2 Cor. 8:9; Jeb. 2:1; Mt. 18:1-4
 - c) Extreme cross
- 4. Exalted, verses 9-11.
 - a) Lifted up cf. Jno. 3:14, 12:32,34.
 - b) How exalted Acts 2:22-36; Eph. 1:19-21; Heb. 1:3; Col. 1:18; 1 Cor. 15:27a; Mat. 25:31-46
 - c) All will bow, confess Rom. 14:1a; Rom. 10:9 f; Acts 17:30f; Heb. 1:14; Matt. 3:17; 17:5.
 - d) God's glory in all _____ 3:31-36; 1 John 5:8-12

II. Exhortation to be Blameless and Sincere, Holding Forth the Word (2:12-18).

- A. Work out your own salvation (verse 12-13).

 Work out thoroughly develop; complete, mature what has already been started (Roy Lavrin).
 - Basis for exhortation, verse 12.
 - a) Basis of exhortation, verses 1-2.
 - b) Example of Christ in verses 5-8.
 - c) What God did for Jesus verses 9-11.
 - 2. Progress in serving God, verse 13.
 - a) What he calls them to do -
 - 1) Work out your own salvation
 - 2) Salvation a continual process, cf. 1 Peter 2:1; 2 Pet. 1:5-11; 3:18.
 - 3) Salvation is an individual responsibility -- your <u>own</u> salvation Rom. 14:12; Mt. 25:14-30.
 - b) Attitude while we are working.
 - 1) Fear Psa. 111:10; Prov. 1:7; 9:10; Eccl. 12:13f; Mt. 10:28; Heb. 12:28 of Phobia.
 - 2) Trembling 2 Cor. 7:15; Eph. 6:5.
 - Ideas
 - a) Be conscious of your own weaknesses - Heb. 4:16.

- b) Not scared of God, but of disappointing or displeasing God
 2 Cor. 7:9f.
- B. Avoid murmurings and Disputings (verses 14-15).
 - 1. What avoid, verse 14.
 - a) Murmurings onomatopoeic word sound suggest the meaning of it - 1 Cor. 10:10; Ex. 15:24; 16:2; Num. 16:41; (cf. Barclay).
 - b) Disputings to speak through/with
 - 2. Purpose "blameless" verse 15.
 - a) Not to be called in account of something
 - b) Barclay -
 - 1) Blameless What Christian is to world 1 Thess. 2: 5:23.
 - 2) Harmless Pure, without impurity -What Christian is in himself - Mt. 10:16; Rom. 16:19.
 - 3) Children of God without blemish What Christian is to God, 1 Peter. 1:19; Heb. 9:14.
 - c) In midst of crooked and perverse generation.
 - 1) Crooked and perverse cf. Acts 2:40
 - 2) In midst of John 17:15f; Mk. 16:15; 1 Jno. 2:15-17; Phil. 3:20.
- C. Holding forth God's word, verse 16.
 - 1. Faithfulness expected.
 - In life and evangelism 2 Cor. 4:7 not to let anything keep us from preaching the word.
- D. Paul's hope if they prove faithful, verses 16-17.
 - In view of "day of Christ" 1 Cor. 3:13f.
 - Not fun in vain one who has prepared for the race but not able to run. Phil. 3:14; 1 Tim. 4:8; 1 Cor. 9:24,27.
 - 3. Not labored in vain labored wearisome task.
 - 4. Mutual sacrifice, verse 17.
 - 5. Mutual joy, verses 17-18.

III. FAITHFULNESS OF TIMOTHY AND APAPHRODITUS (2:19-30)

- A. Timothy commended (19-24)
 - 1. To visit Philippe
 - 2. Purpose of visit.
 - Unique "truly cares" (20-21).
 - 4. Proven "as a son served his father", verse 22 unquestioned service.
 - 5. Timothy coming Paul hopes to (22-24).
- B. Epaphroditus commended (25-30)
 - Described and identified (25)
 - a) brother
 - b) fellowworker
 - c) fellowsoldier

- d) messenger
- e) servant
- 2. Why Epaphroditus sent back (26-28). He desired to go back because they had heard he was sick.
- 3. Worthy of honor (29-30). Because for the sake of Christ, he laid his life on the line.

CHAPTER THREE

<u>RIGHTEOUSNESS IN CHRIST BY FAITH</u>

3:1-21, Key 3:13-14

- I. The true circumcision (1:3)
 - A. (verse 1) Transitional statement.
 - 1. Rejoice in the Lord, cf. 2:17f, 4:4.
 - Purpose of discussion.
 - B. (verse 2) Warnings.
 - 1. Dogs cf. 1 Sam. 24:14; Lk. 16:21; mongrel snappers those who were disturbers among God's flock.
 - 2. Evil workers Mt. 7:21-23
 - 3. The concision mutilated in contrast with/ circumcision (to cut around)
 - C. Character of the true circumcision (v. 3).
 - Worship God in spirit Acts 17:22; Jno. 4:23f; Rom. 12:1.
 - 2. Rejoice in Christ Jesus Lk. 18:19; Phil. 3:6.
 - No confidence in the flesh Prov. 3:5f; Jer. 31,23.
- II. (3:4-11) PAUL'S TRUST IN CHRIST FOR RIGHTEOUSNESS.
 - A. (Verses 4-6). Paul's claims to fleshly praise.
 - 1. Superior cf. Gal. 1:13f.
 - 2. Enumerates:
 - a) Circumcised on 8th day.
 - b) The stock of Israel.
 - c) The tribe of Benjamin.
 - d) Hebrew of Hebrews
 - e) Pharisee
 - f) Persecuted the church.
 - g) Righteousness blameless
 - 3. A caution, verse 4 If any had a right to think this way, I could, but I don't. (cf. verse 7).
 - B. (verses 7-11). Paul's surrender of claims to win Christ.
 - Counted all loss for Christ (verses 7-8).
 - a) Inclusive what things were gain cf.
 Lk. 9:59-62.
 - b) Irrevocable counted, perfect tense still feels this way.
 - c) Purposeful that I might know Christ (cf. verse 10). Col. 2:1.
 - God's Righteousness (verse 9).

- a) Former righteousness "in" Christ cf. verses 4-6. Legal righteousness (if any at all).
- b) Righteousness "in" Christ 1 Cor. 1:30f.
- c) Claimed by faith Eph. 2:8; Jno. 3:16; Rom. 1:5; Heb. 11.
- 3. In fellowship with Christ (verses 10,11).
 - a) "Know Him" 2 Thess. 1:9; Jno. 17:3; Rom. 10:13; Jer. 31:31 (cf. Heb. 8,10).
 - Power of resurrection Eph. 1:18ff;
 2:1ff.
 - Fellowship of His sufferings Col.
 1:24.
 - 3) Conforms "to his death."
 - b) Attain to resurrection 1 Cor. 15; Acts 24:15; Eph. 1:14; 1 Thess. 4:13-18.

III. (3:12-17) STRIVINGS FOR THE PRIZE OF GOD.

- A. (verses 12-14) Paul pressed on the goal, realizing:
 - Not achieved perfection 2 Cor. 10:12,18
 - 2. Christ has a purpose for him 12ff; Acts 9:15; 26:16-18; 20:24; 21:13; 2 Tim. 4:7f.
 - Need for a single purpose Eccl. 3:1; Mt. 6:2-24; Psa. 27:f; Lk. 10:38-42; Heb. 10:9; Jno. 4:34; 18:37; 2 Tim. 2:3f.
 - 4. Need to forget the past.
 - a) Past trials 1 Thess. 2:1f.
 - b) The guilt of past sins 1 Tim. 1:15; Eph. 2:11ff.
 - c) His confidence in the flesh (Gal. 5:1-7).
 - 5. Need to press on for the prize (verse 14). 1 Cor. 9:26; Rom. 8:24-26; 1 Pet. 1:3ff.
- B. (verses 15-17) Paul urges they follow his example.
 - Show the same mind (verse 15). as many as perfect - mature.
 - Seek further understanding 2 P. 3:18; Heb.
 6:1ff.
 - Practice what you know.
 - 4. Imitate us (verse 17) Gal. 2:20; Col. 1:27; Phil. 4:9.
- IV. (3:18-19) Enemies of the Cross.
 - A. Paul's deep concern: (verse 18).
 - 1. For the church
 - a) Repetition of warning, Acts 20:17,28,29.
 - b) Tears that he sheds.
 - For their enemies.
 - a) Weeps for them as well, cf. Rom. 9:1-3, 10:1-3.
 - B. Their characteristics (verse 19).
 - End Destruction, cf. 2 Cor. 11:13ff; 2 Peter
 2:1ff.

- 2. God Belly Col. 2:18ff. Mk. 7:7-23; Rom. 14:17.
- 3. Glory Shame Eph. 5:7-12.
- Mind earthly things 2 Pet. 2:1-4; 1 John 2:15-17.

V. (3:20-3) THE CHRISTIAN'S HEAVENLY CITIZENSHIP

- A. Christian is citizen of Heaven, 1 Pet. 2:22; Eph. 1 19-23.
- B. Christian anticipates Savior from Heaven Heb.9:28.
- C. Christian's body to be glorified 1 John 3:1-3; 1 Cor. 15:35-58.

CHAPTER FOUR

REJOICING, EXHORTATION, AND THANKSGIVING

4:1-23, Key 4:4

Outline:

Verses 1-9 - Various exhortations Verses 10-20 - How Christ supplies our needs. Verses 21-23 - Benediction

I. (4:1-9) Various Practical Exhortations

- A. (verse 1) "stand fast in the Lord"
 - 1. Description of those to:
 - a) My brethren
 - b) My beloved brethren whose who in God's and Paul's loved
 - c) Those for whom Paul longs 1 Thess. 2:17; 3:10.
 - d) His joy
 - e) His crown cf. Gk. Words
 - 2. Meaning of stand fast.
 - a) Sentry A soldier who would hold his post in the heat of trouble.
 - b) Cf. 2 Thess. 2:15, 1 Cor. 16:13.
 - 3. "In the Lord"
 - a) Heb. 10:24; 2 Tim. 4:16; 2:1; 1 Jno. 5:4; Heb. 4:16.
 - b) Cf. Joseph Gen. 39:19; Miciah 1 Kings 22:14.
- B. Stand united "in the Lord" (verses 2-3).
 - Value and need for unity.
 - a) by name.
 - b) Encourages somebody ("true yokefellow") to help them, cf. Mt. 18:15-17.
 - What are these ladies remembered for?
 - a) They are workers in the Kingdom.
 - b) But remembered because they had a fuss.

- 3. These along with others, had names in book of life.
 - a) Book of life first mentioned Ex. 32:32f.
 - b) Book of life last mentioned Rev. 21:27;22:19 KJV.
 - c) Importance of being in book of life check 10:20, Rev. 20:15.
 - d) Whose names in book of life Heb. 10:23; Rev. 3:5.
- C. Rejoice in the Lord (v. 4).
 - Not conditional on present circumstances cf. 1:28-30; Mt. 5:3-12; Lk. 12:15; Eccl. 12:13; Mt. 6:33
 - 2. Extent of Joy Col. 1:24; 1 Thess. 5:16; Rom. 12:12; 5:2; 1 Pet. 1:6-8.
- D. Be Forbearing (verse 5).
 - 1. _____ Forbearance cf. Tyndale L.K. Marshall; Barclay
 - 2. Motivation The Lord is at hand.
 - a) Lord forebears with me cf. 2 Peter 3:9,15.
 - b) At hand close by; at your elbow.
- E. Be Free from anxiety, through prayer (verses 6 and 7).
 - 1. How prayer described:
 - a) PROS prayer in general where one makes requests of God.
 - b) Supplication idea of need.
 - c) Requests definite and precise petitions 1 Jno. 5:15; Lk. 11:5,9,10.
 - d) Thanksgiving gratiful recalling God's goodness and mercy.
 - 2. What prayer embraces:
 - a) In everything
 - Eph. 3:20 nothing too great for His power.
 - 2) Gen. 18:15-17 angels at Abraham's tent.
 - b) Nothing too small for God's concern Mt. 10:30; Psa. 103:12; 1 Pet. 5:7.
 - 3. Embraces us personally "1st your request"
 - 4. Why we do not pray:
 - a) Feel no need Jas. 4:2.
 - b) Lack of trust
 - 1) In God's love for us.
 - In God's wisdom
 - In God's power.
 - 5. Result of prayer:
 - a) Negatively free form anxiety.
 - b) Positively blessed with peace.
 - 1) Peace of God cf. Rom. 5:1.
 - Passeth absolute and uniqueness.
 - 3) Guards soldiers that ring a city and guard it from attack.

- 4) Col. 3:5.
- F. Practice thought control (verse 8).
 - Importance of one's thoughts.
 - a) Determines one's character Prov. 23:7.
 - b) Determines one's speech Lk. 6:45.
 - c) Determines one's judgment Rom. 2:16.
 - Responsibility to control our thoughts- 2 Cor. 10:4f.
 - 3. Type of thoughts:
 - a) Whatsoever things are true Col. 2:4,8,18; Heb. 3:8; Isa. 28:16.
 - b) Whatsoever things are honorable proper conduct in the temple of their gods.
 - c) Whatsoever things are just knowing what is right and doing my duty.
 - d) Whatsoever things are pure morally pure or undefiled, without blemish.
 - e) Whatsoever things are lovely Lit. to love toward 1 Cor. 13.
 - f) Whatsoever things are of good report a good name.
- G. Follow my example (verse 9).
 - 1. How had they learned his example:
 - a) Received paralabate traditions cf. 2 Thess. 2:15 - Lit. to hand over. 1 Cor. 11:11; 15:1-4; 11:23; Gal. 1:10f.
 - b) Heard his lip/word.
 - c) Seen his life/walk.
 - Extent of that example whatsoever no qualifications <u>all those things</u> 1 Cor. 4:14-17; 10:31-11:1.
 - 3. Power of one's example Jesus Jno. 1:14; Acts 1:1; 1 Pet. 2:21; Acts 10:38; Phil. 2:5; (elders) 1 Tim. 3:2,7,10; (deacons) preachers Titus 2:8; wife 1 Peter 3:1-6; Youth 1 Tim. 4:12; Every Christian Phil. 2:14f.
 - 4. The assurance of God's blessings.

II. (Verses 10-20) HOW CHRIST SUPPLIES OUR NEEDS

- A. (Verse 10) Thanksgiving and Joy for their fellowship.
 - But transition of thought returns to personal tone of the letter.
 - 2. Joy in the Lord.
 - 3. Revived as a wilted plant revived by water, cf. 17:24.
- B. (Verses 11-13) The content and strength in Jesus.
 - Contentment Lit. Self-sufficient.
 - a) Paul learned this contentment 2 Cor. 11:22; Rom. 8:18; 2 Cor. 4:17.
 - b) Contentment is possible in <u>all</u> circumstances.

- c) Contrast contentment with complacency cf. 3:1-11.
- d) How do we learn contentment?
- e) instructed special rites into a social group
 - 1) learn to face reality
 - 2) do not compare self to others 2 Cor. 10:12
 - do not brood over past mistakes
 - 4) learn not to dwell on the morrow Mt. 6:34
 - 5) Learn not to complain about anything Phil. 2:14
 - a grumbling develops negativism
 - b grumbling questions God's goodness James 1:16; Heb. 13:5-6
 - goodness James 1:16; Heb. 13:
 - 6) Do not over estimate material possessions 2 Cor. 4:18
 - 7) Do not overlook what you have Mt. 6:25-34
 - 8) Trust God and pray for help
- 2. Strength verse 13
 - a) Confidence optimism
 - b) extent "I can do all things" Phil. 4:13
 - c) source "through Him" God thru Christ cf. v. 19 Jno. 15:1-6; 2 Cor. 9-10 Heb. 4:16
- C. (vv 14-20) Their fellowship with Paul
 - 1. V. 14 present fellowship
 - 2. vv 15-16 beginning of Gospel (Acts 16)
 - a) When left Macedonia (1 Cor. 9; 2 Cor. 11:8f)
 - b) While in Thesssalonica verse 16; 1 Thess. 2:19; 2 Thess. 3:9
 - 3. v. 17 Paul's motive in discussion
 - 4. v. 18 A spiritual sacrifice
 - v. 19 Promise of God's supply
 - a) extent
 - b) measure riches in glory in Christ Jesus Romans 11:33; Col. 2:2-3; Jas. 1:5-6
 - c) source My God Lk. 6:38
 - 5. v. 20 God praise in all

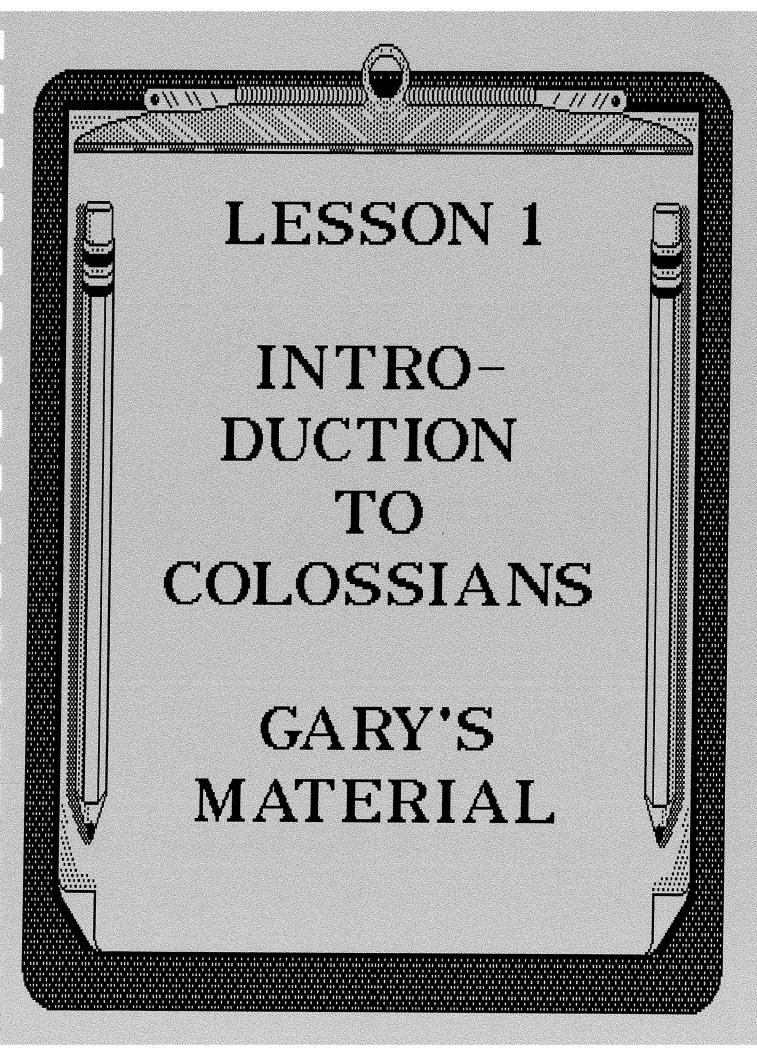
III. (21-23) Benediction

- A. v. 21 Greetings to and from brethren Col. 4:12-14-5 with Paul at least part of time in prison:
 - a) Timothy
 - b) Epaphroditus
 - c) Epaphras
 - d) Luke
 - e) Demas
- B. v. 22 Greetings from Caesar's household see God's power
- C. v. 23 Prayer for peace

QUESTIONS OVER PHILLIPIANS

- 1. Describe the meaning and use of the word "koinonia" translated in the KJV in 1:5 "fellowship," (also 2:1), in 4:15 "communicate."
- 2. Paul prays for the Phillipians in 1:9-11.
 - a. Describe what is meant by the phrase "that you may approve things that are excellent."
 - b. Define what is meant by the words translated "sincere" and "without offense."
- 3. Comment upon the meaning of the word "furtherance" (KJV) or "progress" (ASV) in 1:12 and 1:25.
- 4. 1:15-18 discusses preaching that is done both from proper and improper motivation.
 - a. Preaching from proper motivation is characterized by the following. Comment upon each of these.
 - 1) Preaching of good will (v. 15).
 - 2) Preaching out of love (vs. 16).
 - 3) Preaching in truth (v. 18).
 - b. Preaching from improper motivation is likewise characterized by the following. Comment upon each of these.
 - 1) Preaching characterized by envy (v. 15).
 - 2) Preaching characterized by strife (v. 15).
 - 3) Preaching characterized by contention (v. 16).
 - 4) Praaching characterized by insincerity (v. 16).
 - 5) Preaching characterized by pretense (v. 18).
 - c. Why does Paul rejoice "that Christ is preached"?
- 5. Discuss the two sources of help mentioned in 1:19.
 - a. The <u>human</u> source--your prayer.
 - b. The divine source--the supply of the Spirit of Jesus Christ.
- 6. The word translated "depart" in 1:23 is the Greek word "analus." List the different ways this word was used in ancient Greek.
- 7. 2:1-4 contains Paul's appeal for unity. The basis of that appeal is described by four phrases. Discuss each of these.
 - a. If there be any consolation in Christ.
 - b. If there be any comfort of love.
 - c. If there be any fellowship of the Spirit.
 - d. If there be any tender mercies and compassion (ASV).
- 8. 2:5-11 discusses the humiliation and exaltation of Christ.
 - a. Explain the phrase "being in the form of God." Comment upon "form" and "being."
 - b. Explain the statement "being found in fashion as a man." Comment upon "fashion."
 - c. In emptying himself, what did Jesus give up?
 - d. Explain the statement "God also highly exalted him."
- 9. What is the meaning of the word "confess" (homologeo, Greek) in 2:11?
- 10. Discuss separately, but harmonize our work, "work out your own salvation," (2:12) and God's work, "For it is God which worketh in you..." (2:13).

- 11. Discuss the idea of a mutual sacrifice in 2:17: "Yea, and I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all."
- 12. Discuss the words describing Epaphroditue:
 - a. Brother.
 - b. Companion in labor.
 - c. Fellowsoldier.
 - d. Messenger.
 - e. Minister.
- 13. Identify and discuss the words describing the non-Christian or apostate Christian.
 - a. Dogs.
 - b. Evil workers.
 - c. Concision.
- 14. Comment upon the three-fold description of the "circumcision."
 - a. Those which worship God in the spirit.
 - b. Those who rejoice in Christ.
 - c. Those who have no no confidence in the flesh.
- 15. 3:4-6 discuss the fleshly claims of Paul. Howevers, verses 7-8 state the decision of Paul to surrender those claims. By the use of the words "loss" and "dung," show the irrevocable nature and firm resolve of Paul to give up his earthly claims.
- 16. In what three ways did Paul want to know Christ in 3:10. Discuss each.
 - a. The power of His resurrection.
 - b. The fellowships of his sufferings.
 - c. Being made conformable unto His death (becoming like Him in His death, RSV).
- 17. Contrast the righteousness of Paul under the law, "mine own righteousness," and the righteousness of Paul "through the faith of Christ" (3:9).
- 18. What is the Christian's citizenship (ASV)? Why? (3:20-21).
- 19. What is the Old Testament bacground for 4:18? What is the New Testament application?
- 20. The theme or primary theological key-note of Phillipians is "joy." Discuss this theme in light of such passages as 1:4...1:18...1:25...2:17-18...3:1...4:4.



introduction to colossians.

OBJECTIVE The establishment of the church at Colosse.

SUPPLEMENTARY MATERIAL

Introduction:

- A. Remarks -1:1-2.
- B. Thanksgiving for the church -1:3-8.
- C. Prayer for the church -1:9-14
 - 1. Filled with knowledge of His will -vs. 9.
 - 2. Walking worthily vs. 10.
 - a. bearing fruit
 - b. increasing in knowledge of God
 - 3. Strengthened with power vs. 11.
 - 4. Giving thanks vs. 12-14.
 - a. who made us partakers
 - b. delivered us out of darkness
 - c. translated us into the Kingdom
 - d. gave us redemption.

PREEMINENCE OF CHRIST - 1:15-2:5

- A. 10 points of supremacy
 - 1. Image of God (15)
 - 2. Firstborn of creation (15)
 - 3. Before all things (17)
 - 4. In Him all consists (17)
 - 5. Head of the body (18)
 - 6. The beginning (18)
 - 7. Firstborn from the dead (18)
 - 8. All the Fulness dwells (19)
 - 9. Reconciler (20)
 - 10. One who presents us to God (22)
- B. Man's responsibility Faithfulness
 - 1. Continue in the faith (23)
 - 2. Grounded and steadfast (23)
 - 3. Not moved away (23)
- C. Three reasons which authenticate the Faith
 - 1. The gospel already heard (23)
 - 2. The gospel preached to all creation (23)
 - 3. The one which true apostles (23)
- D. Paul's personal goal bring ALL to Christ
 - 1. Rejoicing (24)
 - 2. Fulfilling the word of God (25)
 - 3. Proclaiming (28)
 - 4. Striving (29)
- D. Motive for Paul's labors
 - 1. Comfort their hearts (2:2)
 - 2. Give assurance (2:2)
 - 3. Prevent delusion (2:4)
 - 4. To rejoice (2:5)

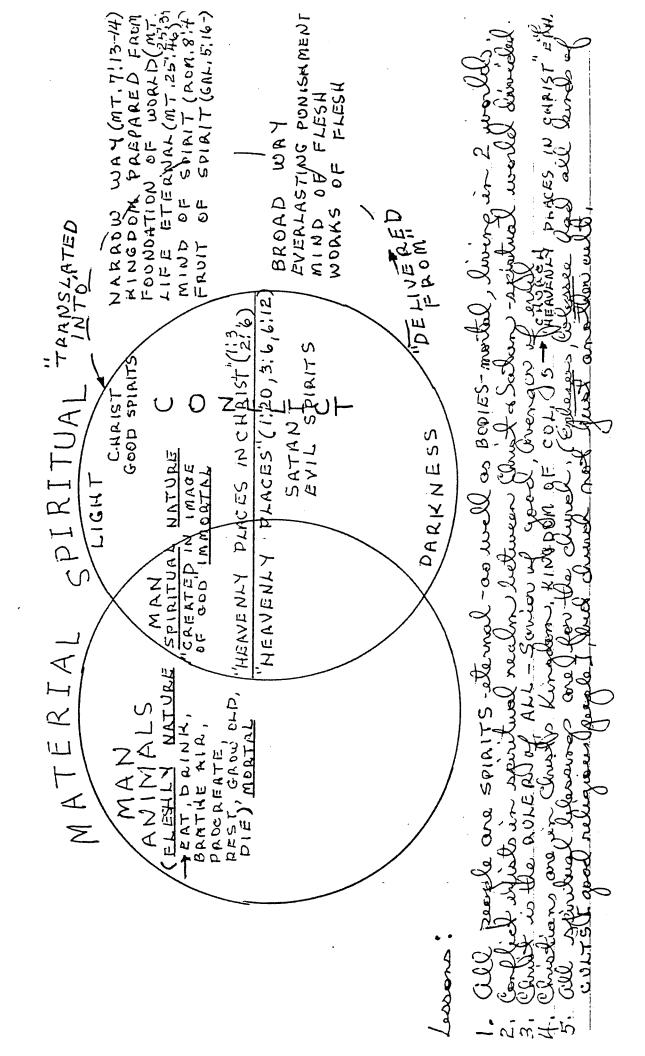
II. CURE FOR DECEPTION - 2:6-3:4

- A. Walk in Christ (2:6-7)
 - 1. Rooted and builded up in Him
 - 2. Established in the faith
 - 3. Abounding in Thanksgiving
- B. Beware of those who make spoil
 - Philosophy-based on vanity and traditions of man (2:8)
 - 2. That demote Christ (2:9-12)
- C. Remember to stay dead (2:13-15)
 - 1. Made alive in Christ
 - 2. Forgiven in Christ
 - 3. Sins blotted out in Christ
 - 4. Law removed in Christ
 - 5. Malevolent powers despoiled in Christ
- D. Avoid Legalism (2:16-17)
 - 1. Foods
 - 2. Days
- E. Avoid Mysticism (2:18-19)
 - 1. Voluntary humility
 - 2. Angel worship
 - 3. Dwelling on the unknown
 - 4. Not holding fast Christ
- F. Avoid Ceremonialism (2:20-23)
- G. Look to Christ (3:1-4)

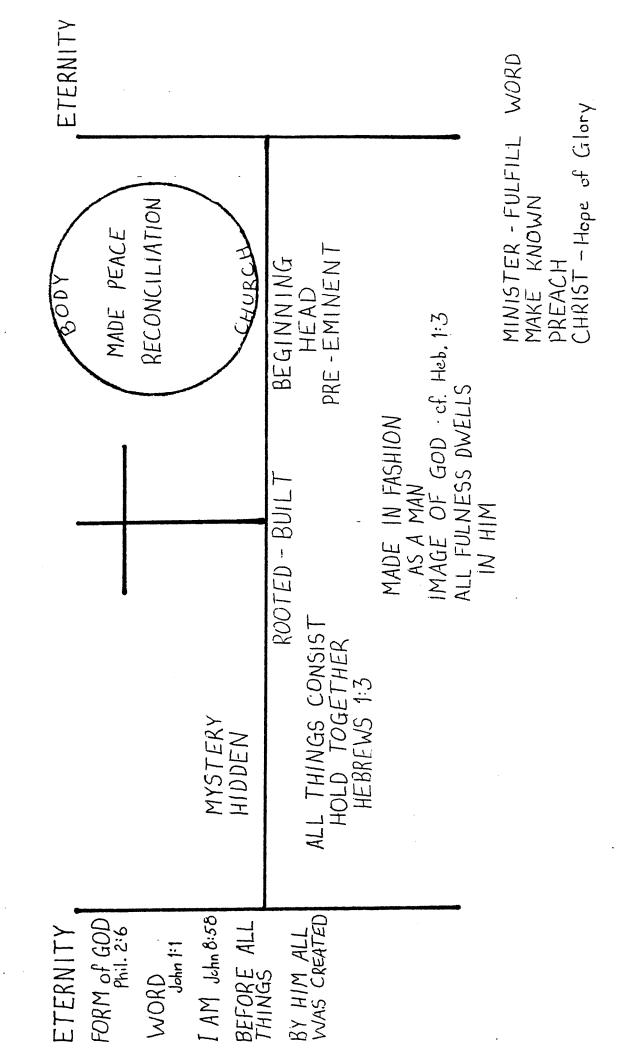
III. THE HIDDEN LIFE DESCRIBED (3:5-4:6)

- A. Things to avoid (3:5-11)
- B. Things to produce (3:12-17)
- C. Instructions for social relationships
 - 1. Wives (18)
 - 2. Husbands (19)
 - 3. Children (20)
 - 4. Fathers (21)
 - 5. Servants (22-25)
 - 6. Masters (4:1)
- D. Final instructions
 - 1. Pray (4:2-3)
 - 2. Walk in wisdom (2:5)
 - 3. Know how to answer (2:6)

Conclusion: 4:7-18



COLOSSIANS 1



OUTLINE FOR COLOSSIANS

- I. Introduction
 - A. Background on Colosse
 - B. The Colossian heresy
 - 1. Gnosticism
 - 2. Syncretism
 - C. Application to 20th century Christian women.
- II. The Preeminent Savior
 - A. Image of God
 - B. Firstborn of every creature
 - C. Before all things
 - D. The cohesion of all things
 - E. Head of the church
 - F. Firstborn of the dead
 - G. All fulness dwells in Him
 - H. The reconciler
- III. Philosophy and the Word.
 - A. Philosophy defined
 - B. Philosophy in the church today
 - C. Overcoming philosophy through Christ
- IV. Legalism and the Word
 - A. Legalism defined
 - ... B. Legalism among women today
 - C. Overcoming legalism through faith in Christ
- V. Mysticism and the Word
 - A. Mysticism defined
 - B. Mystics in the church today
 - C. Jesus has revealed the mystery of God
- VI. Carnality and the Word
 - A. Carnality defined
 - B. Carnality in the church today
 - C. Christ is our example
- VII. Conclusion
 - A. Word is complete for life
 - B. We live based on our faith

QUESTIONS OVER COLOSSIANS

- 1. Discuss how Jesus is the image of God (the invisible God, 1:15.
- 2. Explain what is meant by "firstborn." How does this apply to Christ? To Christians?
- 3. In what was is Christ the "firstborn: of the dead? (1:18)
- 4. What is the significance of Christ being before all things? (1:1:17)
- 5. What is the thought included in the statement "In Him should all fulness dwell." (1:19)
- 6. Discuss the meaning of the word "conflict" in verse 1.
- 7. What is meant by being "rooted and grounded" in Christ? (2:6)
- 8. 2:8 contains a warning.
 - a. How were the Christians being made "spoil" of? .
 - b. Explain "rudiments of the world."
 - c. How do these things demote Christ?
- 9. Explain the circumcision of 2:11. Where and how does this occur?
- 10. Explain the connection between baptism and faith in 2:12.
- 11. The law of Moses in 2:14 is referred to in the KJV as "the handwriting of ordinances," and in the ASV as the "bond written in ordinances."
 - a. What is a bond? Why is the law called a bond?
 - b. Where was the "law" of ordinances blotted out?
 - c. How did Christ despoil eyeil powers (2:15)?
- 12. The law of Moses in 2:16-17 is referred to as a "shadow."
 - a. Explain how and why the law is a "shadow."
 - b. What is the real thing? Why?
 - c. Is it wrong to observe certain days, years, feasts, etc? Explain.
 - d. How does this passage condemn legalism?
- 13. 2:18-21 warn of the danger of mysticism. A mystic is one whose religion is based on feelings. Dwelling on the unknown or building on the unseen is mysticism.
 - a. What is voluntary humility?
 - b. Angel worship is forbidden by the Bible. Why?
 - c. How does mysticism affect our relation and service to Christ and to each other?
- 14. 2:20-23 warn of the danger of ceremonalism. Ceremonalism is a reliance upon rules, regulations and legalistic observerances.
 - a. Define the word asceticism. How does it apply to this passage?
 - b. Three things are wrong with ceremonies: 1) They perish; 2) They originate with men; 3) They are worthless in controlling sin. Why?
 - c. Explain how ceremonalims has a "show of wisdom."
 - d. What is "will worship."
 - e. What is Paul's main thrust in this passage?

- 15. 3:1-4 teaches that the answer to immorality is to look to Christ. a. Explain "if ye then be risen with Christ."
 - b. Explain how "your life is hid with Christ in God."
- 16. Explain the phrase "singing with grace in your hearts to the Lord" (3:16).
- 17. What is the theology or doctrinal application of the cross of Christ in Colossians. Consider 1:14...1:20-22...2:11-15...2:20...3:1-4.
- 18. Ephesians emphasizes "the church, which is his body..." Colossians places the stress on "the head of the body, the church." Comment on the theology or doctrinal application of the headship, authority and preeminence of Christ. Consider 1:15-20...1:24-29...2:3...2:9-10...2:19...3:1-4.
- 19. Ephesians develops the themeof the church by many different figures or descriptions—the body, temple, family, bride, etc. Colossians uses the term "kingdom" more prominently (1:13, 4:11). By comparing Eph. 1:7, 2:16, 5:23 with Col. 1:13-14, establish the common identity of the church and the kingdom.
- 20. Explain the ministry of Paul (1:25-29).
 - a. What is the "dispensation of God?"
 - b. Explain the term "Christ in you, the hope of glory."
 - c. How can everyman be presented "perfect in Christ Jesus?"

1. BIBLICAL STUDIES

Colossians

Neale Pryor

I. The City of Colossae

A. Location

- 1. In western Asia Minor, in the Lycus Valley. The Lycus River is a tributary of the Meander, which flows to Ephesus.
- 2. Two other towns in the valley are Hierapolis, famous for its warm springs, and Laodicea, the most important of the three.
- 3. The territory is known for frequent earthquakes. Parts of the valley were destroyed in A. D. 60-61. It was very fertile land, since it was volcanic ground. The fertile pasture lands made sheep industry very productive. Wool dyeing and weaving were prominent. Chalky water around Colossae was good for the dyeing industry.

B. The People

Three main elements in the population: (1) The Phyrgians, the native inhabitants; (2) Greek colonists; (3) Jews. About 200 B.C. Antiochus the Great deported 2,000 Jewish families to Lydia and Phrygia. Others joined them. In 62 B.C. Flaccus, the governor of Phrygia, seized 20 pounds of gold being sent as temple tax to Jerusalem. This would be the temple tax for 11,000 men. Probably there were as many as 50,000 Jews in the area.

II. The Church of Colossae

A. Establishment

There is no record of Paul personally visiting Colossae (Colossians 2:1). It seems to have been established by Epaphras (Colossians 1:7). Perhaps it began while Paul was at Ephesus on his third journey (Acts 19:10).

B. The heresy

 Paul was combating a strange heresy at Colossae, not like any other in the New Testament. It had several elements in it.

- a. It was called a philosophy or vain deceit (2:8).
- b. It included the worship of angels (2:18).
- c. It called for asceticism (2:21-23).
- d. It had marks of Judaism (2:11-17).
- Perhaps it was a syncretistic form of philosophy (mixture of religions). Possibly it was an influence from outside the church, and not yet a problem within the congregation.
- 3. From the emphasis on the pre-eminence of Christ in the letter, it must have detracted from the person and work of Christ.

III. Theme

The pre-eminence of Christ. In Colossians Paul sets forth Christ as the head of the universe. In Ephesians Christ is set forth as the head of the church. Possibly to counteract the heresy in Colossae, Paul saw the need to show the all inclusiveness of the Gospel and the all sufficiency of Christ.

IV. Relation to Ephesians

- A. Colossians and Ephesians are called twin epistles.
 - a. The supremacy of Christ is stressed in both.
 - b. Sections on household relations are found in both.
- B. Yet there are differences.
 - a. Colossians is more polemical; Ephesians, more irenic.
 - b. Colossians deals with the local church; Ephesians, with the universal.
 - c. There is really only one section in which there is verbal agreement, the Tychicus passage (Colossians 4:7-8; Ephesians 6:21-22).

V. Date of Writing

- A. Colossians, along with Ephesians, Philemon and Philippians, form the Prison Letters, or Captivity Epistles.
- B. Colossians is tied to Ephesians with the mention of Tychicus as the bearer of both of them. It is tied to Philemon with the mention of Onesimus (4:9). Probably all three of these were written and mailed together.
- C. Paul was in prison when he wrote Colossians, probably in Rome. His first Roman imprisonment was about 60-62. Colossians was probably written at this time.

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3*25*

AN ANALYSIS OF GNOSTICISM

Gnosticism seems to have been born from three principal sources:

Platonism, the Persian religion of Zoroaster and the religion of Buddhism of India. The ancient thinkers were concerned with the questions: "Where does evil come from? Where does sin come from?" In answer to this question there came into being a type of thought called Gnosticism.

Gnosticism was founded upon the concept of dualism. It began with the basic assumptions about matter. First, it believed that spirit alone is good, and that matter is essentially evil. Second, it believed that matter is eternal; and that the universe was not created out of nothing but that this flawed, evil matter is the stuff out of which the world was made. This basic belief obviously contains certain inevitable and logical consequences for life and belief.

First of all, Gnosticism has an effect on the doctrine of creation.

If God is Spirit, then God is altogether good, and therefore cannot possibly touch or work with this flawed and evil matter from which the world was made. Therefore, God is not the creator of the world. God, said the Gnostics, put out a whole series of emanations or aeons. Each aeon was farther and farther from the true God than the one before, and the aeons became more and moreignorant of God and hostile to God. At last at the end of the chain there was reached an aeon so distant from the true and real God, who is pure spirit, that it could touch and handle evil matter. It was by this aeon that the world was created. Therefore, we are living in a world made of bad stuff, made by a power distant, ignorant of and hostile to the true God.

Gnosticism also had an effect on the doctrine of the person of Jesus Their beliefs had two different effects on their ideas of Jesus. First, some of the Gnostics held that Jesus was one of the emanations which had proceeded from God. They held that Jesus was not in real sense divine; and that he was only a kind of demi-god who was more or less distant from the real God; and that He was simply one of a chain of lesser beings between God and the world. Secondly, some of the Gnostics held that Jesus had no real body. They reasoned that a body is matter, and God could not touch evil matter; therefore, Jesus was kind of a phantom without real flesh and blood. This heresy was called "Docetism," derived from the word "to seem," as Jesus merely "seemed" to have a body. The earlier Gnostic view denied the Deity of Jesus. This view denies the humanity of Jesus. There was a third view which is but a variation of the Gnostic heresy. They held that Jesus was a man into whom the Spirit came at His baptism; that the Spirit remained with Him throughout His life; but since the Spirit of God (the real God) could not suffer and die, that the Spirit left Him before He was crucified. This theory of course presented a picture of a Christ who could never know what suffering was, and only an ordinary man dying on the cross rather than the Son of God who lived and suffered as a man. Thus, the Gnostic beliefs at one and the same time destroyed the real Godhead and the real manhood of Jesus.

The Gnostic view further had an effect on the conduct or life-style of followers of Christ. Gnositcism begins with the conviction that matter is evil. If matter is evil, then the body is evil, and nothing that can ever be done to it can possibly make it anything else. If our bodies are evil, one of two consequences follow. The first is that the body was punished, severely restricted and kep in check in order to overcome smil. This was a severely

as asceticism. This attitude toward the body was demonstrated by forbidding marriage and the eating of certain foods (1 Tim. 4:1-4). From this was born celibacy, deprivation and the monastic life. However, this Gnostic attitude toward the body could and did result in the exact opposite of asceticism. It resulted in moral looseness and permissiveness referred to as antinomionism, which means "no law". This attitude could be arrived at in three different ways. First, it is the nature of the body to do evil. Therefore, when the body is used for lust and immorality it is simply fulfilling its own nature which would be a good thing. Second, if the body is evil, then it does not make any difference what it does. Third, there was the most dangerous line of all. The Gnostic claimed to be so secure in his own illumination and his own special knowledge that he could allow himself the most sensual and gross sins and not be harmed at all (shades of once-saved, always-saved).

Finally, the Gnostic doctrine had an effect on the fellowship of the church, that is, on who the saved were or who was in fellowship with the real and true God. Since the Gnostics believed that matter was evil, then the soul or pure spirit must escape the evil, material body. For the soul to escape, man needed all kinds of special knowledge or "gnosis" from which is derived the word Gnostic. But that knowledge was available only for a select few. Thus a religious aristocracy, a spiritual elite was born (how reminiscent of Calvinism). In reality, the doctrine of Gnosticism, grounded in the philosophy of Plato and Zoroaster, offered a redemption from matter rather than redemption from sin.

The fact that John in his Gospel does refute the claims of the Gnostics is very apparent whether or not that was his or the Holy Spirit's specific intent in the production of this book. I believe the purpose of the book

is clearly stated in John 20:30-31 as being to furnish evidence for belief in Jesus Christ as the Son of God. As this evidence is presented, the props are knocked from under the claims and presuppositions of Gnosticism. First of all, John affirms in 1:1-3 the truth that Jesus is eternal, "in the beginning," is Deity, "was God," and the Creator of the world. In such passages as John 8:58, 10:30 and 14:9 John expresses the eternal nature and Deity or God-hood of the Son. Jesus describes his relationship with the Father as being able to do what the Father does and that the Father has committed to Him the power and right to make alive, judge and receive honor (John 5:19-). Five evidences are given of His Deity (John 5:31-47). The Jews understood his claim to be from God and for this reason tried to kill him (John 5:18). Seven significant and undeniable signs (see John 12:9,19) attested to His Deity. But secondly, John's gospel and even more his letters attest to the humanity of Jesus and refute the Gnostic allegation that Jesus only "seemed" to have a body. They would never say, "The word became flesh" (John 1:14). There is no gospel which so uncompromisingly stresses the real manhood and real humanity of Jesus. Jesus was angry with those who bought and sold in the temple courts (John 2:15, a very human reaction). He was physically tired and thirsty at Jacob's well, and was offered food by his disciples which they would only offer to man of normalneeds (John 4). He had sympathy for the needy (John 6) and grieved for the sorrowful (John 11). The gospel which shows Jesus as being God also shows Him to be man, 100% God and 100% man, unexplainable by human reason but none the less true. In the words of the gospel: "Noman hath seen God at any time; the only begotten Son (not One who is then created in Mary's womb, but that One who "was in the beginning with God" and one with God, for "begotten transcends the idea of creation -- THAT ONE), which is in the bosm of the Father, he hath declared Him." Although the books of Colossians and Timothy focus perhaps more upon some elements of the Gnostic doctrine; nevertheless, John's Gospel clearly shows the folly of the doctrine that salvation is only for the elect few and that it makes no difference how one lives or that the nature of the body is to do evil. In regard to the contention that the knowledge of God which leading to salvation comes only to a elect few, Jesus teaches that it is the truth that makes free (John 8:31-32), but also that His will is for that truth to be taught to all and all who hear it and come to Him in faith will be saved (John 6:44-47). Jesus says all will be judged by the same word (John 12:48) which says that man is accountable for the way he lives and treats God's Word. Some who thought they were justified in their rejection of Christ and felt secure in their tradition and their subjectively deduced life=styles were told by Jesus "Ye are of your father the devil" (John 8:44).

Gnosticism is wrong, like other false doctrines, because its basic presuppisitions are wrong, and when the presuppisitions are wrong, the conclusions are likely to be. Thus, Gnosticism is wrong in contending that matter is evil inherently and totally and irrevocably. God created the world and called it "good." Man is born without sin (Ezek. 18), and when his soul becomes defiled by sin, it can be redeemed (1 Cor. 6:9-11, Rom. 6:17-18, Eph. 2:1-22, Titus 3:3-9). Since matter is not evil, Deity could be in flesh (John 1:14) and not be defiled, and only by becoming flesh could He qualify as our Redeemer (Heb. 2:14-18, etc.). As we have seen it does make a difference how we live, and the escape from sin is not through some mystic, speculative, secre tive, subjective experience or philosophy as the Gnostics would have us believe but through a living, an ever-living Savior, "Immanuel, God with us," of whom evidence has been furnished in such books as John's Gospel that "we might believe and believing have life through his name."

A BRIEF INTRODUCTION TO THE BOOK OF COLOSSIANS

Reading Colossians is like listening to one side of a phone conversation. If we knew the situation when Paul wrote the book, we could better understand its meaning. It is interesting to see the varied approaches that commentators have taken in the past. Some interpret it as a polemic against "popery". Some think it is a treatise on gnosticism. Some deny it has any reference to gnosticism. Some speak of gnosticism in their introduction but ignore it in the commentary. Colossians is a good example of the need for *historical* studies in exegesis. Everything depends on the situation at the time of writing.

Although some have denied that Paul was the author, ² there are many evidences that he wrote it. ³ Reasons for this denial are (1) that there was no gnosticism in the first century and (2) that Colossians has some "unPauline" language in it. These objections are not convincing.

There is a large body of literature on the recipients of this letter. An understanding of the region is helpful. Colossae was a likely

Daniel Wilson, Expository Lectures on St. Paul's Epistle to the Colossians, (New York: Protestant Episcopal Society for the Promotion of Evangelical Knowledge, 1859), pp. 223, ff. Paul Bayne, A Commentarie upon the First and Second Chapters of St. Paul to the Colossians, (London: Nicholas Bourne, 1635), pp. 77, 327,330.

²Lewis Radford, The Epistle to the Colossians and the Epistle to Philemon, (London: Methuen & Co. LTD., 1931); p. 3, Hereafter referred to as Radford.

Radford, pp. 1,2. Dawson D. Walker, The Epistle to the Colossians and the Epistle to Titus, (London: The Religious Tract Society, n. d.), p. 14. Henry Alford, Alford's Greek Testament, (Grand Rapids: Guardian press, 1976), p. 33.

place for Judaistic gnosticism. The population was mainly Gentile. Colossae was in the district of Phrygia, but its population were a mixture, not all Phrygian. Commentators disagree as to the exact date and the king involved, but around 200 B.C. a certain King Antiochus transplanted 2,000 Jewish families from Babylonia to Phrygia. By the year, 62 B.C., the Jews had increased to some 50,000 persons.

Colossae was located on the trade route from east to west. Her people dealt not only in the merchandise of the east but their ideas as well. The was a natural setting for the mixture of religions. The Gentile citizens were worshippers of Bacchus, Cybele, and other heathen deities. Their worship is said to be mystical and frenzied. Colossae's position made it a rich, proud and licentious area. Their preoccupation with angels can still be seen in 363 A.D. when the Council at Laodicea legislated against angel worship. In A.D. 420-450, Theodoret again made

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In 62 B.C. Flaccus stopped the Jews from exporting money to the temple. The amount indicates 11,000 men or about 50,000 persons. William Barclay, The Letters to the Philippians, Colossians, and Thessalonians, (Philadelphia: The Westminster Press, 1959), pp. 113,114.

Merrill C. Tenney, The New Testament, an Historical and Analytical Survey, (Grand Rapids: Wm. B. Eerdmans Publishing Company; 1961), p. 334. Hereafter called Tenney. L.J. Baggott, A New Approach to Colossians, (London: A.R. Mowbray and Co., Limited, 1961), p. 6.

Baggott, p. 7. John Eadie, A Commentary on the Greek Text of the Epistle of Paul to the Colossians, (Grand Rapids: Baker Book House, 1979), pp. xii,xiii. Hereafter referred to as Eadie. J.B. Lightfoot, Saint Paul's Epistles to the Colossians and to Philemon, (Grand Rapids: Zondervan Publishing House, 1970), p. 44.

reference to their worship of angels. 9

Of the origin of the church, nobody knows for sure. Epaphras seems to have started it while Paul was preaching in Ephesus.

The purpose seems clear, to correct a dangerous heresy.

The date of the epistle also depends on the identification of the heresy. As an organized movement, gnosticism does not appear in history until the second century. This has caused some to think that Colossians could not have been written until then. Nevertheless, most scholars believe it was written about 63 A.D.^{10}

This date emerges from a study of the *place* of writing. Paul was in prison at the time (4:3,10,18). This introduces two known possibilities, Rome and Caesarea. The former is preferable. Some have suggested Ephesus as another possibility because of statements in the Marcionite Prologues. The Rome view, suggested by John Chrysostom, has "prevailed overwhelming". 12

There are no textual problems of any consequence to our study.

⁹E.K. Simpson and F.F. Bruce, <u>Commentary on the Epistles to the Ephesians and the Colossians</u>, (Grand Rapids: Wm. B. Eerdmans Publishing Co, 1980), p. 248. Hereafter referred to as Simpson.

Herbert Carson, The Epistles of Paul to the Colossians and Philemon, (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1960), p. 16. Hereafter referred to as Carson. Charles Pickell, The Epistles to the Colossians and Thessalonians, (Grand Rapids: Baker Book House 1965), p.11. Hereafter referred to as Pickell. Donald Guthrie, The Pauline Epistles, New Testament Introduction, (Chicago: Inter-Varsity Press, 1966), p. 278.

¹¹ Martin, <u>Introduction</u>, p. 222.

¹² Werner Georg Kumel, <u>Introduction to the New Testament</u>, (New York: Abingdon Press, 1966), p. 245. Hereafter referred to as Kummel.

Some (predictably) have questioned the integrity of Colossians. 13
But, the epistle was known to Ignatius, Eusebius, Tertullian, Clement of Alexandria, Justin Martyr, Ireneus, Marcion, the Muratorian Canon, Origen, Polycarp, the Old Latin Version, "Barnabas" and Hippolytus. 14 "There is in short no sound argument against the genuineness of the epistle. 15

THE HERESY

It will be useful, since our perception of Colossians depends on gnosticism, to sketch what gnosticism is. Because gnostic doctrines are poorly defined, the term "gnosticism" has been called a "most flexible designation". But, a few things are essential to gnosticism. Pickell cites three elements, (1) that matter is evil, (2) that spirit is good, and (3) that both are eternal. ¹⁶ F.F. Bruce notes two requirements, (1) a clear-cut dualism and (2) a liberation of the soul from the body by passing through the spheres. Gnosticism, however, was very flexible. It could attach itself to any philosophy and find disciples because it was ego-centric. It was not like Christianity or Judaism with clearly defined beliefs. This was especially true in the first century. Since gnosticism is hard to define, it is also hard to discover.

The popular view of Colossians was set forth by Bishop Lightfoot in his commentary on Colossians. 17 He believed that the heresy was a

Baggott, p. 5. Carson, p. 12. T.K. Abbott, The International Critical Commentary, (New York: Charles Scribner's Sons, 1902), pp. 1,11. C.R. Bowen, "The Original Form of Paul's Letter to the Colossians," Journal of Biblical Literature, 43 (December, 1924): 177-206. Kummel, p. 240.

¹⁴Radford, pp. 1,2. Kummel, p. 338.

¹⁵Simpson, p. 171. Eadie, p. xii.

¹⁶Pickell, p. 15

¹⁷Lightfoot, pp. 73-113.

mixture of Greek philosophy and Judaism. The Jewish element was Essenism; the philosophical, gnosticism. It is a very strange mixture. Lightfoot cites Cerinthus as a link between the two. 18 He claims that nearly all the gnostic sects were Judaic. 19 (Essenism had a philosophical aspect to it. It was esoteric and exclusive. There was an angelology. And, they practiced asceticism. But, Colossae was the wrong place for it. And, the Essenes were not city folk. Nor, do they seem to have travelled extensively. Most modern scholars reject Essenism as the Judaistic source of this heresy. 20 But, there was a Jewish element as we shall presently see.

The gentile facet of this heresy is best understood as gnosticism.

Its elements were circulated long before the first century, and modern scholars find many references to an "incipient gnosticism" in Colossians.

There are at least eleven terms associated with gnosticism plus two from philosophy and three from the mysteries. It is suggested that the apostle "disinfected" gnostic vocabulary and put their terminology to his own uses. It is well to remember that these terms have an ordinary as well as a technical use. They need not be taken as gnostic. Still, gnosticism accounts for the situation better than anything we know about.

Most important in this connection is the word Theorem (1:19;2:9). It was the "combination of powers possessed by their mysterious heavenly host." 21

¹⁸Lightfoot, p. 108.

¹⁹Lightfoot, p. 108.

Hendricksen believes they were Essenes. William Hendricksen, New Testament Commentary, Exposition of Colossians and Philemon, (Grand Rapids: Baker Book House, 1975), p. 20.

²¹Pickell, p. 37.

PERFECTION (1:28; 4:12), MUSTER 1 Other gnostic terms include TENELOG (1:26,27; 2:2; 4:3), Oppler (1:9,28; 2:3,23; 3:16; 4:5), KNEWIES (2:3), ETTEFRWORS (1:9,10; 2:2; 3:10), JUNEOUS (1:9; 2:2), απόκρυφος (2:3), στοιχείον (a key term, 2:8,20), αφειδία (2:23), ownia (\$18,22,23; 2:11,17,19,23; 3:15), Tresupertiens (1:9; 3:16), ownatikus (2:9) and tanteropposity 23; 3:12). Philosophical terms inducted into the gnostic vocabulary are συνίστημι (1:17) from Aristotle and Stoicism²² and, of course, φιλοσοφίω . Mystery terms taken over by gnosticism include έμβατευω (2:18) and εθελοθρησικά (2:23) besides the term μυστηριών 23. It cannot be proved that any of these terms is used in a gnostic sense. But, some system must be presumed to account for the situation. Judaistic gnosticism does it well. If this is not the explanation, there seems at present to be none. One has a sense, when he reads Colossians with gnosticism in mind, that this is what Paul intended.

Turning to references of Scripture, we see clear indications of Jewish doctrines in the heresy. Paul mentions circumcision (2:14), the sabbath (2:16), the yearly feasts and new moons (2:16). He calls these a shadow of the things to come (2:17). There are references to dietary laws (2:16), to touching and handling things (2:21). He calls their system a "bond of indebtedness" (2:14) which is his way of referring to the Law. He speaks of "severity to the body" 2:23) which the Jews were inclined to

 $^{^{22}}$ A.T. Robertson, Paul and the Intellectuals, (New York: Doubleday, Doran and Company, 1928), p. 70. Simpson, p. 198.

²³Kummel, p. 239.

practice.²⁴

The heathen contribution to this heresy includes astrology, and the general notion of Saimores and spirit beings. Colossians seems to presuppose a philosophical dualism that disparages material things. Implied also is a Docetic view of the Savior. There was an emphasis on wisdom, a tendency toward pride, a proneness to speculate about things they could not know. Their aceticism would probably lead to indulgence.

The worst part of the heresy was their attitude toward Jesus. Baggott says that they did not intend to dishonor Christ. 25 Perhaps so, but the effect of their speculation was to deny the truth about His uniqueness, His incarnation, His creative role and His importance to the daily operation of the universe. It is interesting to watch Paul's emphatic use of מנידים . He uses this word repeatedly, suggesting that in Christ, not others, dwells the און שוא of God. He is seated at the right of God. He is seated at the right hand of God, not somewhere in between. The plenitude of deity dwells in him "bodily" countering the Docetic view. Paul stresses the greatness of Christ (1:15-20). He created all things in heaven and earth, visible and invisible, whether thrones or lordships or principalities or authorities. He makes all things cohere. In Him the Things want has its permanent dwelling. He reconciled us with His fleshly body through death. In 2:3-15 Paul asserts that in Christ are the choicest treasures of secret wisdom. They must not allow any false teacher to carry them off as a prize of war because of a love for popular philosophy. They are teaching human traditions.

²⁴ Tarreuro posiny was sometimes a technical term for fasting. C.F.C. Moule, The Epistles of Paul the Apostle to the Colossians and to Philemon, (Cambridge: University Press, 1958), p. 104.

²⁵Carson, p. 17.

Their worship is "will-worship". They dreamed it up themselves. It rests on no higher authority than human tradition. It cannot save them. Their thoughless collection of religious speculation cannot profit them. They need Christ, the Son of God. He is the firstborn in relation to all created things (Col. 1:15). The Jews would understand this term. Jesus is not a mere Aeon, One among many. He is unique in all the universe. In Him dwells all the fulness of God. The qualities of God are not distributed among thirty Aeons that rule the heavenly spheres. All the Thompseld dwells in One Being, Christ the Son of God. They need no one else. No angels, no Aeons. They need not fear the gnostic Archons. There are no secret passwords with which to foil the hostile powers that rule the planetary spheres. They need the forgiveness of sins, not an ascent through the spheres. Knowing mythical names and passwords will not help to save them. They need only Christ. He has conquered the Archons He has "stripped them off" like captives of war. He has led a triumphal procession like a victorious Roman general. Christ is the Victor over all principalities, thrones and authorities.

The Colossians' mistake is, they do not cling to Him as Head.

Their amateur philosophy makes fine conversation, but it cannot save from sin. They pride themselves in knowledge but they have no real knowledge. They love to speculate about things they do not understand. They know the names of angels. They profess a knowledge of the recycle, the elemental spirits who rule the planetary spheres. (Cf. RSV). They claim that they alone have the secret information to disarm hostile forces and pass through the spheres to the Supreme One.

Paul's prayer for them is that they might grow up in the full and useful knowledge of God, the knowledge of what God wants them to do and be.

They can have this only to the extent that they main tain their connection with Christ. He is the Head of the body from Whom all nourishment comes.

This knowledge is available to "every man". Paul declares this saving gospel to "every man". He warns and instructs "every man". He believes he can present "every man" to be in Christ. It is not an exclusive gospel. Their so-called humility is merely a mask for conceit. They are no more special than any other Christian. They are no more acceptable to God.

They have insulted Christ. Their facile speculation has robbed Him of His unique position at the throne of God. They prefer speculation to God's own word. They prefer to know angels rather than Christ. They are building their hopes on a mere illusion. This attitude will disqualify them from life's most important contest. They will expend their energies and find at the finish line that all their efforts went for nothing.

Their teachers are persuasive (2:4). They are smooth and knowl-edgeable. But, their words are "vain deceit". The Collosians must grasp the Head and hold fast. They must not reject God's salvation for a cheap, philosophical counterfeit.

This is what Paul seems to be saying. The best we can say for this interpretation is, it is a very good theory. It fits all the facts, and it fits them well. Perhaps another explanation would also fit. Some say all these problems at Colossae can be attributed to Judaism and oriental religions. Perhaps so, but it does not seem as likely. In any case, it is better to interpret Colossians in the light of a known historical situation than simply to find "popery" in it or whatever religious opponent we might be looking for. There is much in the book that makes good reading

²⁶Erdman, p. 21

apart from this gnostic perspective. There is much to be gained and applied. But, one feels as if he is not really "in synch" with the book unless he has something like gnosticism to relate it to. In this respect it is like the epistles of John.

Gnostic ideas were prevalent in the first century. As we look at its doctrines, we can see why gnosticism was so infectious. They appealed to the imagination. They nurtured the ego. They ministered to the need for exclusiveness, superiority and self-importance. They challenged the intellect. They looked very wise. They made one "powerful".

Therefore, it seems that this is the best way to interpret the book.

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- 1. NOT PHILOSOPHY BUT CHRIST, 2:4-10.
 - A. When we want to learn about:
 - 1. Home--James Dodson
 - 2. Successful Living--Dale Carnegie, Zig Ziegler 3. Psychology--Skinner, Maslow, Carl Rogers
 - B. 1st century philosophy--Grecian--Plato
 - 1. Would make spoil, booty, captive
 - 2. Deceitful
 - 3. After tradition of men
 - 4. After rudiments of world
 - C. CHRIST SUFFICIENT...SUPREME...NO. 1
 - 1. What we need is not transactional analysis, selfactualization, optimum cognitive learning
 - 2. What we need is to:
 - a. Be rooted and grounded in Christ
 - b. Established in the faith
 - c. That comes through teaching
 - d. Give thanks
 - e. REASON: "IN CHRIST ARE HID ALL THE TREASURES OF WISDOM AND KNOWLEDGE...IN HIM DWELLETH ALL THE FULNESS OF THE GODHEAD BODILY, AND YE ARE COMPLETE IN HIM..."

- 2. NOT LEGALISM BUT CHRIST, 2:11-17.
 - A. Jewish legalism:
 - 1. Binding physical circumcision, 2:11-13.
 - 2. Leading back to Moses Law, 2:14
 - a. Not enough just to be a Chr, just to be baptized b. Acts 15 ex.
 - B. How to avoid:
 - 1. Real purpose of law is SHADOW. HEB. 1014
 - 2. Know Christ forgives -- not through the Law -- but through the work of God at Calvary appropriated at baptism.
- 3. NOT MYSTICISM BUT CHRIST, 2:18-3:4.
 - A. Persian--Zoraster...Dualism or Gnosticism:

1. Spirit and flesh--spirit good, flesh evil

2. God in heaven made spirit--lesser god made body 3. Two ways of dealing with flesh:

- a. Live it up--libertinism, antinomian.
- b. Asceticism (withdrawal, monastic life, punish body, rigid ceremonies, rites -- what Paul deals with here.
- B. In Colossian church, subjectivis, feeling, experiences thing.

1. Worship of angels

- 2. Intruding into those things which he hath not seen--vision experiences, curious arts, Occult, horoscope, astrology, MAGICAL - SIMIN SCACERER - BAR-JESUS
- C. Today in toth century church:

1. When I emphasize "How Worship Makes Me Feel"

- 2. When I emphasize the mood, setting or ceremony NOTE: Emotions, good feelings are important, but FAITH produces RIGHT FEELING and faith comes by knowledge, is erexcised in worship and applying Biblical truths daily. a. 3000 on Fent...eunuch...jailor; Phil. happy when OBEYED the Lord.
 - b. Chr. discipleship begins and continues with understandi ing, choice, decision -- MIND, INTELLECT -- then affects the EMOTION, Acts 2:37, then the WILL or VOLITION
- 3. When I make a division between the spiritual and physical,

D. These things are:

- 1. Produced by one "vainly puffed up by his fleshly mind," pride, ego, seeking a superior brand of Chr. --problem with Gnostics
- 2. Have a show of wisdom in will worship--worship according to one's own will or conscience or feeling
- 3. A show or pretense of humility...neglecting of the body or great dedication
- 4. BUT OF NO REAL VALUE TO CONTROLLING CARNAL DESIRES.

4. NOT CARNALITY BUT CHRIST, 3:5-

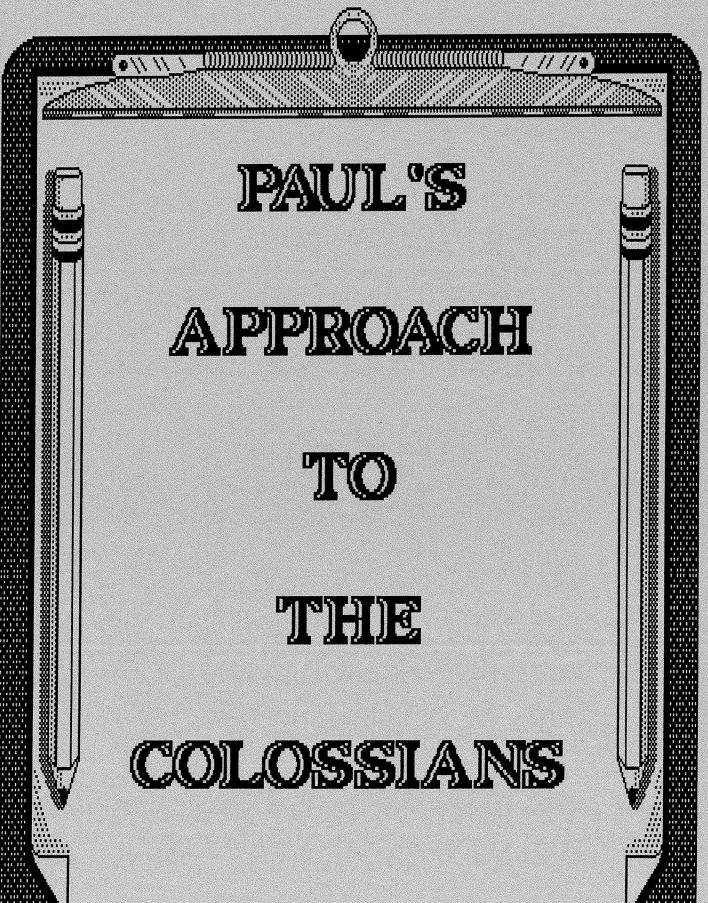
A. If Chr. is not any of these things--philosophy, legalism or mysticism and subjectivism, THEN I WILL LIVE AS I PLEASE, DO MY OWN THING.

B. How to avoid:

- 1. Put to death -- kill it, 3:5-
- 2. Put it off -- 3:8-
- 3. Put on -- 3:10- CHR. IS NOT JUST WHAT YOU HAVE QUIT DOING, NOT JUST NEGATIVELY BUT WHAT YOU ARE DOING POSITIVELY, Phil. 4:9, Phil. 3:4- counted all as lost but pressed toward the mark...Par. of Empty House.
- 4. Worship --3:16-17--a deterrent to sin and incentive to godly living--GUS NICHOLB STATEMENT IN BIBLE.
- 5. Live Chr where you are each day, 3:18-WIVES...HUSBANDS ...CHILDREN...FARRERS...SERVANTS...MASTERS
 - a. Walk in wisdom toward them without-behavior, conduct

b. Watch speech, answer--speech

C. WAY YOU THINK, PRIORITIES WILL DETERMINE THIS--Phil. 4:8-9, Prov. 23:7



PAUL'S APPROACH TO THE COLOSSIANS (COL. 1:1-5)

Although Paul was in prison, he recognized that the Colossians were in greater danger than he was, for some were endeavoring to seduce them into bondage by leading them to accept Moses and various traditions of men. How does Paul approach them?

I. PAUL'S AFFIRMATION OF HIS APOSTLESHIP (1:1)

- A. Qualifications of an apostle. An apostle is "one sent." The apostles of Jesus Christ were a small unique group.
 - 1. They had seen the resurrected Christ (I John 1:1-3; Acts 1:21, 22; 10:39, 41, 42; 22:14, 15; 23:11; I Cor. 9:1; 15:8).
 - Called by Christ Himself (<u>Lk. 6:13</u>; <u>Acts 1:2</u>; 9:6; <u>24:16-18</u>; <u>Gal. 1:1</u>) "by the will of God" (<u>Col. 1:1</u>).
 - 3. Taught by inspiration (Gal. 1:12).
 - 4. Endowed with miraculous power (Acts 2:43; 2 Cor. 12:12).
 - 5. Able to impart miraculous gifts to others (Acts 19:1-6; Rom. 1:11; 2 Tim. 1:6; Acts 8:14-18). Some other disciples of Christ possessed one or more of these qualifications but only an apostle of Jesus Christ possessed them all. No individual today possesses these qualifications. These eye witnesses could not have successors (See James D. Bales, Apostles or Apostates?).
- B. Authority of an apostle (I Cor. 4:17; 2 Cor. 11:28; 13:10).
- C. It was necessary for Paul to state His authority so that:
 - 1. Those who denied his apostleship might be silenced.
 - 2. To establish the liberty which he took of writing to the Colossians, and of proving to them their duty, as well in faith as in practice, it being evident that the apostles had a right to use this authority over all and each of the "churches" (Jean Daille).
- D. We today must recognize and submit to the authority of the apostles and inspired men of the first century.

II. TIMOTHY JOINS PAUL IN THE EPISTLE (1:1)

- A. Timothy our brother (Col. 1:1). Timothy was not an apostle of Christ.
- B. Timothy was from that region (Acts 16:1-3), and "was doubtless well known to the church there." (Barnes).

C. The brethren there could see that Timothy was in agreement with Paul, and that Paul regarded Timothy as worthy of the fellowship of an apostle. (Daille)

PAUL REGARDS THE COLOSSIANS AS CHRISTIANS (1:2)

- A. Saints. "Mark this well, my brethren, and be assured that you cannot be Christians except you be truly saints." (Daille) It does not imply sinless perfection, nor is it reserved for certain departed individuals (as Roman Catholicism teaches), but is applied to all Christians. The sanctified are those who have been set apart by obedience to the truth so that they are now servants of God (John 17:17; I Pet. 1:21; Rom. 6:2-5; 17-18).
- B. Faithful brethren. Brethren in the faith, for they have faith in Christ. They, with Paul, have the same heavenly Father, ("our Father"), having undergone the same new birth, "'in Christ,' because it is of him, and by him, and in him, that we have all this sanctity, faith and fraternal union." (Daille)

PAUL WISHES THEM WELL (1:2)

٧.

- A. Grace. The "favor and good-will of God."
- B. Peace. "The calm tranquillity of a soul that looks to the Lord with confidence." "It is probable that, beside this first and chief peace, the apostle intends also peace with man; a sweet and calm state, except from their hatred and persecutions; that without offending them, or being troubled by them, they might lead a peaceable life in all godliness and honesty. You also know that in the style of Scripture the word peace signifies generally all kinds of welfare and prosperity; in which sense it may, without disadvantage, be interpreted in this place." (Daille)
- C. God is the source of this peace. Not God as limited to the Old Testament revelation (as the God of Abraham, etc.), but "the Father of our Lord Jesus Christ" (1:3).
- D. Jesus Christ is the channel "by which the benefits of God stream down to us; it being evident that without the death and resurrection, and, in a word, without the mediation of Jesus, we could have no part of the graces of God." (Daille)
- E. Christ is our Lord, our Master, by creation and redemption.

PAUL CONGRATULATES THEM (1:4-5)

- A. Some are not thankful for the benefits which they have received, much less for those which others have received (1:3).
- B. Paul is thankful for their faith. What about us? "Is this to have faith in Jesus Christ, to serve him so remissly, as we do? to evince so little affection for the interests of his kingdom?" (Daille)

- C. Paul is thankful for their love toward the brethren. "As for love, I am ashamed to speak of it, so chilled is ours. For if we loved all the faithful, should we leave the lives of some of them, and the reputation of others, without succour? Should we injure them instead of defending them? Should we take away their substance instead of communicating to them our own? Should we vilify their honour instead of preserving it? Would their prosperity offend us?" (Daille)
- D. Paul is thankful for their hope, which came to them through the gospel. "This sovereign bliss, which is reserved for us in heaven, is so highly raised above nature, that neither acuteness of sense, nor vivacity of reason could discover it to us, much less give us hope of it." (2 Tim. 1:10). Even under the law it was "imperfectly known and hoped for," although it was known (Heb. 11:13-16).
- E. It was in the word of truth that they found this hope. Paul stayed within this word of truth, and so also ought the Colossians, for it is in it, not outside of it, that we have this hope.

VI. DO YOU HAVE THIS HOPE?

You can have this hope, you can become a saint, and a brother in Christ, if you receive and act upon the word of truth.

THE WORD OF THE TRUTH (COL. 1:3-8)

In a world which sometimes denies the existence of truth, or which acts as if truth is not very important, it is necessary for us to realize that just anything is not the truth, and that the truth necessary to salvation is in the gospel of Jesus Christ. From Paul's statement to the Colossians we can learn several things concerning the word of the truth of the gospel.

I. IT IS POSSIBLE TO KNOW THE WORD OF TRUTH.

- A. They had heard it (1:6).
- B. They had believed it and know it as the truth (1:6).
- C. This answers those who: (a) Say it is impossible to know the truth. (b) Say it is arrogant to claim to have the truth. This is not to say that an individual claims to know everything about the Bible, but it is possible to know the gospel of His grace in truth, and to grow in grace and knowledge of the Lord. Christ has shown that teaching and reception of truth comes before baptism, but that there are also things to learn after baptism. (Matt. 28:19-20).

THE GROUND OF OUR HEAVENLY HOPE IS IN THE WORD OF TRUTH OF THE GOSPEL (1:5)

- A. It is the gospel which shows us that although we have sinned, the grace of God (1:6) provides for our redemption. Thus we can have this hope.
- B. We do not hope for what we have (Rom. 8:24-25). The life eternal is promised to us in Christ, and we must abide in Him in order to obtain it (I John 5:11-12; 2:25; 2:24).
- C. Since our hope is based on the gospel we must: (a) Not look for it elsewhere; (b) be sure that we are basing our hope on what God has said; (c) teach others the gospel so that they, too, may have this hope.

II. THE WORD OF TRUTH IS FINAL

II

- A. The gospel revelation is final because it contains all that man needs to know of godliness and life in order to partake of His promises and become partakers of the divine nature (2 Pet. 1:3-4).
- B. It is final for it is the full revelation to man on earth of God's grace. There can be no greater revelation than that through the Son and His death on the cross.

WHAT ARE YOU DOING WITH THE WORD OF TRUTH?

A. Have you obeyed it from the heart (I Pet. 1:22-25), that you may be sanctified (John 17:17).

B. Receive the word into a good and honest heart (Lk. 8:11-15).

THE DIVINE GOSPEL (COL. 1:6-8)

The best news that the world has ever heard is the gospel of Jesus Christ. God has provided the way of redemption (I Cor. 15:1-5), and has brought life and immortality to light through the gospel (2 Tim. 1:10). But is this good news true? Two statements in Col. 1:6-7 indicate that it is true. "First, its admirable progress, and its great and sudden spread: It 'is come unto you, as it is in all the world.' And, secondly, its Divine efficacy to convert men and change their courses of life: 'And bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth.'" (Daillé)

I. THE SPREAD OF THE GOSPEL

- A. To whom had it gone?
 - 1. Colossians. This shows the goodness of God toward man, for the Colossians were a wicked people. "...a barbarous and an idolatrous people, very far off from the country and religion of Israel; a portion of Phrygia, a province infamouse for its abominations, whence had issued the mysteries and infernal devotions of Cybele, called by the Gentiles the mother of the gods, the most detestable of all pagan idols, and in whose service were committed the most unclean and shameful horrors." This gospelhad come to them when they were not even seeking it (Lk. 19:10; Isa. 65:1). This emphasizes that the gospel had its source in the grace of God, and not in man's merit.
 - 2. To the whole world (Col. 1:6, 23). The expression need mean no more than the world known to the ancients.
- What caused its rapid spread? What is so marvelous about its spread? "...the gospel of the Lord was not sustained and advanced in the world by military force, the favour of arms, the successes of war, or the achievements of any conqueror. It was not promoted either by the charms of eloquence or the subtilties of philosophy (or by sanctioning human lusts); in one word, it had no conceivable human succour. Those who carried it were twelve or thirteen fishermen (etc.), with a small number of others of no higher rank in life; without credit, without arms, without...experience; the offscouring and refuse of the world; mere weakness and imbecility; who, far from invading the rights of other men, had renounced all their own; who, instead of smiting and slaying, were scourged and stoned at every turn; and, instead of attacking others, did not resist those who maltreated them; living in very great humility and innocence. With this poor equipage the gospel undertook the conquest of the world. ... the Jews persecuted it, the Gentiles derided it, the great and the little held it in abomination; though magistrates banished it, or put it under the most cruel punishments; though all rent it by outrage and reproaches; yet, unprotected

as it was, it made itself room, and, in spite of many dreadfull obstructions, ran from east to west, and from south to north." (Daille)

This spread was also the fulfillment of divine predictions for the Old Testament ($\frac{Isa.\ 9:2}{Command}$; $\frac{Acts\ 13:46-47}{Acts\ 18-20}$).

Have not other religions spread swiftly in similar fashion, so that the spread of the gospel speaks nothing concerning divine origin?

THE EFFICACY OF THE GOSPEL: ITS FRUITFULNESS

- A. Fruits of the Spirit (Gal. 5:22).
- B. "It crowned plants with flowers and fruits that were barren and accursed." "Piety, sweetness and philanthropy were soon to flourish where nothing had ever appeared but the horrors of superstition, of atheism., of cruelty, and of all other vices." This fruitfulness is "a most evident argument for its truth, and its heavenly origin; for never has a system of religion or morals been known in our world possessing so animative and universal an efficacy." (Daillé)

HAS IT SPREAD TO, AND BROUGHT FORTH FRUIT IN YOUR LIFE?

- God now calls you through the gospel (2 Thess. 2:14; Rom. 10:14, 17). From the time they heard it, the Colossians had obeyed. What about you? Put not off until tomorrow the acceptance of a truth which you see today.
- B. Fruitfulness is necessary, for without it we are not faithful. The promise is to those who continue in the faith ($\underline{\text{Col. 1:23}}$; $\underline{\text{Rev. 2:10}}$).

PAUL'S PRAYER FOR THE COLOSSIANS (COL. 1:9). SERMON I

Beauty in the physical world attracts and delights; how much more so should we be attracted by beauty in the spiritual world. It does for those who are spiritually minded, and it even makes great impression on some who are not. When Paul heard of their faith and love, he appreciated them, was thankful for them, and prayed for them.

I. "THE MOTIVE OF THE APOSTLE'S PRAYERS"

- A. Their faith and love (Col. 1:6-8). Compare Eph. 1:15-17.
- B. "Rejoice ye for their faith and zeal, and love them for the integrity and purity of their life; but remember that the first and principal office which your love owes them is the continual succour of your prayers. Object not that they are too far advanced to need them. During the course of this life, the progress of a Christian is never so great that the prayers of his brethren for him are unneccessary. When he is most advanced, the enemy makes most attempts, and lays most in ambush for him." (Daille)

II. "THE MANNER AND QUALITY OF THE APOSTLE'S PRAYERS"

- A. "He did not pray alone" "We." Hearts united in prayer can be powerful (Matt. 18:19).
- B. Assiduity in prayer. Started praying for them when he first heard of their faith. He continued in prayer (Lk. 18:1; Col. 4:2; Rom. 12:12; I Thess. 5:17). This does not sanction an individual withdrawal for life from others to spend all of his time in prayer. "Think not that this holy man was on his knees from morning to evening employing himself in nothing but the recital of prayers, as the Messalians or Euchites did, a sect of heretics condemned by the ancient church, who professed to be always in prayer, and under this fair mask concealed a most profound and infamous laziness." Roman Catholicism has some similar to them.

"The prayer of a believer interferes not with his other duties. The same Lord who commanded him to pray orders him also to labour. He who obliges him to the one does not exempt him from the other...Paul prayed; but his devotion did not hinder him from preaching to them who were present, from writing to the absent, from instructing the teachable, or reprehending transgressors; from confirming them who were within, or drawing those without; from fortifying the faithful, or convincing the adversaries; and from employing his time in a multitude of good and holy actions." (Daillé)

God has not called on one to do the praying, while he leaves almost everything else to others.

Prayer is not a substitute for anything. It has its own function, but cannot substitute for the new birth, teaching, etc.

One continues in prayer when he prays as time and opportunity permit.

C. The ardour of his prayers. He desires these things for them. J.A. Beet translates it "asking," and comments: "Asking: more fully asking as a favour to myself." (Commentary, p. 137).

THE SUBJECT MATTER OF HIS PRAYER: INCREASE IN KNOWLEDGE, WISDOM, AND UNDERSTANDING.

A. They were already partakers of knowledge, but he wanted them to be filled with it. He wanted them to enlarge the extent of their knowledge, and learn things that they had not yet learned. Also too that they might more clearly comprehend those things which now they might but dimly know.

This indicated that they lacked something, that they still had more to learn. This would help prepare them for instruction which was to follow.

It is the <u>will</u> of God, and not the traditions and superstitions, and voluntary devotions of men, with which he wants them filled. The light of His will is the only light which can guide us throughthe darkness of death, and enable us to stand in the judgment.

B. "...he wishes them the knowledge, not of the nature, or the majesty, or the other essential perfections of God, but of his will. For as to the essence of this supreme and incomprehensible Lord, as to the immensity of his power, as to the ineffable manner of his understanding, and the wonders of his judgment, it is not necessary for us to know them clearly. It is sufficient for us to adore them...We must know his will to attain salvation. He has fully declared it to us by the ministry of his heralds, the apostles and prophets ...and consigned it to us in writing by the holy books which they have left us. We must seek it there..." (Daille)

We must believe it, and obey it (I Thess. 4:3; I John 2:3-4).

- C. "Wisdom is the use and employment of the knowledge of God." (Daillé) We must learn to judge aright, to distinguish between the good and the evil, and to rightly apply knowledge.
- D. Spiritual understanding.

CONCLUDING OBSERVATIONS

liI.

A. "First, you see how far the judgment of the apostle is from the doctrine and practice of Rome. The apostle wishes the faithful to know the will of God, that they may be filled with this knowledge. Rome teaches that their faith is better defined by ignorance than by knowledge, and that it is suf-

ficient for them to have I know not what implicity faith (as they call it,) which, without knowing anything itself, refers us to the faith of another (ask the priest, so many of them tell you, as they do not know many things about their religion, J.D.B.). The apostle desires that believers be endowed with all wisdom and spiritual understanding. Rome fears nothing so much as this, and commands the people, without knowing or understanding any thing themselves, to leave this whole study to their clergy; contented with saying they believe... they hide the Scripture from their people, the sacred and authentic evidence of the will of God, the living and teeming source of all wisdom and heavenly understanding; and if in their services they repeat any passages of it, they repeat them in a strange language, that their people may hear and not understand it. (Daille) It is true that in America today, where Romanism has to compete with others, that she permits greater study of the Scripture. where she rules, the people are certainly kept in ignorance of the Holy Scriptures, as is seen by a study of her people in Italy, Spain, Quebec. And even in America the measure of their belief is not what the Bible says but what their Church and priesthood say.

B. Use what you know. If you abuse it, why should you have more wasted on you?

THE WAY PAUL MEETS THE COLOSSIAN HERESY

"The Apostle in his attack on this two-fold heresy, works in two ways, viz. by condemning the error itself and by actual definite teaching.

- HE MEETS THE INTELLECTUAL EXCLUSIVENESS OF THESE FALSE TEACHERS BY SHOWING THAT THE GOSPEL IS FOR ALL. Cf.
 - A. 28. Teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.
 - B. 23. The Gospel...which was preached to every creature which is under heaven.
- II. IN OPPOSITION TO THEIR WILD THEORIES CONCERNING ANGELIC ORDERS
 HE PROCLAIMS THE DIVINITY OF CHRIST:
 - A. In Whom the fulness of Divinity abides (no fractional share as in these successive orders) (i. 19, ii. 9).
 - B. Who created and sustains all things (even these very angelic orders if they really exist) (i. 16).
 - C. Who is head therefore of the natural creation as He is head of the spiritual creation (i. 17, 18).
 - D. Who is in vital untion with His Church as the head is in living union with the body (ii. 19).
 - HE CONDEMNS THE SETTING SUCH A HIGH VALUE ON AN ASCETIC RULE OF LIFE, SINCE
 - A. The old Jewish rules (though of God, and right in themselves were only a shadow of things to come (ii. 22);
 - B. These later rules are of mere human devising, and concern things that are perishable only (ii. 22); and gives as the one grand rule of conduct the recollection of the fact that they have risen with Christ and are in living union with Him (iii. I, etc.).

He goes further and uses many of the technical terms of the false teachers, giving them, however, an ennobled Christian significance. Amongst such 'Gnostic' terms used in the Epistle (and which are explained as they occur in the text) may be mentioned:

fulness (pleroma) or plentitude. knowledge (gnosis). perfect knowledge (epignosis). wisdom (sophia). intelligence (synesis). perfect (teleios)." mystery (mysterion).

ev. G.W. Garrod, B.A., The Epistle to the Colossians Analysis and examination Notes. pp. 12, 13.

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PAUL'S PRAYER FOR THE COLOSSIANS (COL. 1:10-11). SERMON II

The knowledge of God is not for "our mental amusement, or the gratification of our curiosity with a vain delight," but for the guidance of our lives. We must not be content simply with acquiring knowledge, but must acquire it in order to direct our lives by it. Thus Paul prayed that they might increase in knowledge of God so that they might walk worthily and continually. Yerses ten and eleven contain "two particulars: First, the nature of the life and practice at which we are to aim. And, secondly, the constancy and patience with which we should persevere in them." (Daillé)

I. THE NATURE OF THE CHRISTIAN LIFE (COL. 1:10)

A. A worthy walk. Walk means life. "You do not require to be informed that the Scriptures often compares the life of man to a journey, and his designs and occupations to a path, or way." "The apostle intends that we should lead a life corresponding to our honour, as the children and disciples of Jesus the Lord; his co-heirs, and heirs of his Father. He often uses this manner of speaking, or other very similar to it." (Phil. 1:27; Eph. 4:1; I Thess. 2:12).

Some have misinterpreted this to mean that we so walk that we merit life from God by our works. Does walk worthy of God (I Thess. 2:12) mean that we can merit God? Have we merited the gospel (Phil. 1:27), because we should let our "conversation be worthy of the gospel." How could we merit that which came before we lived? "It is clear that, in all these places, the worthiness of which the apostle speaks is nothing but a certain seemliness, arising from our corresponding with those things of which he says we are worthy. Just as when John the Baptist exhorts the Jews to bring forth fruits worthy of repentance, he means, not that merit repentance, but that answer to it; that are suitable to the sense we have of our own sin, and of the grace of God." Our life should be worthy of the gospel "because it is correspondent to it, and conformable to what it requires of us." (Daillé)

Ask yourself concerning proposed action: Is it worthy of Him? Is hating? coveting worldly honor? gossip? etc.? worthy of Him.

B. This life must seek to please the Lord. "For all pleasing: i.e. in order to please Him in all things, making His pleasure our constant aim." (Beet) "This is as the soul of the service of God. You serve a man, or yourselves, and not the Lord, when you act to please yourselves, or others." Seeking to please Him, let us (a) Banish "all those things which God has not instituted. For however noble their appearance, we cannot assure ourselves that they please the Lord, if he has not ordained them. Let us not suffer ourselves to be

beguiled by the paint and tinsel of human devotion. Since the question is of pleasing God, we must give ourselves to the study and practice of that, which himself has expressly commande in his word." (b) In doing what He has commanded, let our aim be to please Him. "If our actions are also acceptable to men, so let them; this will not offend us. But in whatever way they judge of us, let us ever aim to please the Lord." (Daille)

- C. Fruitfulness in good work. "For if we entirely study to please the Lord, we shall certainly addict ourselves to good works, as they only can be acceptable to Him. Compared to trees (Psa. 1; 92:12-14) and branches (John 15; Rom. 11). "The fig tree that bears none he condemns to the fire. He loves and purges that which bears." Good works of every kind.
- D. Growth helps us to see clearer (Heb. 5:14), and thus to know more. Knowledge applied leads to growth, and growth leads to additional knowledge.

II. CHRISTIANS MUST PRESEVERE IN THE CHRISTIAN LIFE (COL. 1:11).

- A. Strengthened with all might. "A man who resists the assaults of the world yields to the charms of its caresses." One loses the victory if overcome and destroyed by only one of his enemies. Flattery, Persecution, Lusts.
- B. God the source of our strength (Col. 1:11; Eph. 3:16).
- C. We need this strength that we may be patient and longsuffering. "All endurance: maintenance of our position under all burdens which press us down and in face of all foes who would drive us back; as in Rom. 2:7, etc." (Beet). "Patience, says Tertullian, is the superintendent of all the affairs of God, and without it it is not possible to execute his commands or to wait for his promises." (Daille) "Longsuffering: a holding back of emotion, whether anger as in Rom. 2:4; Eph. 4:2, or fear as is implied here by the connection with endurance. Paul desires that in spite of all obstacles his readers hold on their way and preserve a serene Christian spirit." (Beet). Daille speaks of longsuffering as longwaiting.
- D. With Joy. Some bear up because of pride, some even for a time because of hypocrisy, and yet these may complain or perhaps bear it in silence. But "so complete are the Colossian Christians to maintain their position and their serenity in spite of hardship that these are not even to dim their joy. This last word adds immense force to those foregoing as a note of absolute victory." (Beet)

ÎII. IS THIS PRAYER BEING ANSWERED IN YOUR LIFE?

- A. By a fruitful, worthy walk.
- B. By persistence, endurance, in that walk.

PAUL'S ATTITUDE TOWARD THE COLOSSIANS (COL. 1:1-11)

Guided by the Spirit of God Paul wrote the letter to the Colossians. His statements concerning the brethren there reveal the attitude which we ought to have toward faithful brethren (1:2). His attitude toward them can be gathered from his praise of them and his prayer for them.

I. PAUL'S PRAISE

- A. Appreciated them. Thus he was thankful to God for them (1:3).
- B. He let them know that he appreciated their faith and love.

 Some are vocal in criticism of brethren and there is a time and place for criticism who are not also vocal in commending brethren. The way some talk one would think that they were not thankful for their brethren. If your children only hear your criticisms what attitude will they have toward brethren as they grow up?
- C. He commended their: (a) Faith (1:4). (b) Love for the saints (1:4, 8).

II. PAUL'S PRAYER: "Praying always for you" (1:3).

- A. Thanked God for them (1:3). Have you ever thanked God for the brethren? Have you so acted toward others that they are thankful to God for You?
- B. He prayed for their increase in knowledge and wisdom (1:9,10). This shows that we need to study.
- C. He prayed that they might walk worthy and "unite all pleasing" $(\underline{1:10})$. This shows we need to be <u>active</u>.
- D. He prayed that they might be fruitful in every good work (11:10). This shows the necessity of works.
- E. He prayed that they might have strength from God which would enable them to be patient and longsuffering not begrudingly but joyously (1:11). He did not ask that they be spared all persecution or opposition but that they have strength to bear whatever might come. This shows difficulties will be encountered.
- F. Should we not pray for these things for ourselves as well as others?
- G. Because we pray for these things it does not mean that we believe that the Lord must work a miracle to answer this prayer. It does not mean that we have no need for Bible study and activity, for otherwise how can we be fruitful in every good work? When the object of our prayers can also be made the object of our work we fail to manifest sincerity if we pray for it but refuse to do what we can.

H. How does your attitude toward brethren look in the light of Paul's attitude? Wherein does it need revising? Do you rejoice in another's good fortune? Paul did, for he was glad that they had the gospel and the heavenly hope (1:3-5).

III. PAUL'S CONFLICT FOR THEM (2:1)

- A. That they may be comforted (2:2)
- B. Knit together in love.
- C. Understanding (2:2-3)

THE GLORIOUS PRIVILEGES OF THE CHRISTIAN (COL. 1:1-14)

One has a distorted view of the Christian life if he thinks only of its duties. If in addition to thinking only of its duties, he thinks of what he "gave up" to become a Christian he not only loses the joy of the description of some of the privileges of the Christian life, but is apt to go back into the world. Paul's description of some of the privileges of the Christians in Colossae ought to help us to get a balanced view of the Christian life, and to rejoice in its privileges.

I. WE ARE PART OF A BROTHERHOOD: "Faithful brethren" (1:2)

- A. By nature man is not a hermit. Every fraternal organization bear testimony to man's desire for some kind of fellowship. How wonderful to be part of a heavenly brotherhood.
- B. We ought to be grateful to God for providing us with fellow-ship with brethren in Christ.
- C. One of the best ways to manifest our gratitude, and to increase the sense of brotherliness, is to be a real brother to those in Christ.

II. OUR HEAVENLY HOPE (1;5), THE INHERITANCE IN LIGHT (1:12)

- A. By a figure of speech know as the object of their hope is called "the hope." Hope is necessary to man. Without hope, a person would be without much incentive to go on. God has provided a hope which is not limited to this earth, and which cannot be destroyed by the ravages of time or of dictators.
- B. This hope comes to us through the word of the gospel.
- C. Since men need to hear it (1:6), in order to know of it and believe it, we who have the hope ought to be anxious to share this hope with us by preaching to them "the word of the truth of the gospel.

III. OUR DELIVERANCE (1:13).

- A. Delivered from the power of darkness (1:13). Once enslaved to sin, they have now been freed.
- B. This deliverance is but another way of saying that they were translated into Christ's kingdom. The delivered are the translated. If one has not been translated he has not been delivered.

IV. OUR FORGIVENESS (1:14)

A. The delivered are the forgiven. Deliverance emphasizes the idea of their slavery and their being freed from slavery. Forgiveness emphasizes that they were accountable beings, and not mere slaves without the consent of their mind to their slavery to sin, and that therefore they needed to be forgiven

for their sins (1:14). They were guilty sinners, not merely slaves.

B. How wonderful it is to be forgiven. Think of the cases wherein some human being has forgiven you your transgressions.
Think also of the sense of guilt, the accusing cry of the
guilty conscience. How wonderful it is that God forgives us.
Think of what it means to face life with a clear conscience.
To approach God realizing that He is merciful.

V. SINNER FRIEND, YOU, TOO, CAN HAVE THESE BLESSINGS AND PRIVILEGES.

- To have them one must come into the kingdom of Christ. One must be translated into it, which is but another way of saying that one must be born again - born of water and the Spirit. Does baptism have anything to do with it? Is it the water mentioned in John 3? Yes. Notice that these who are in the kingdom are said to be in Christ. For after saying that they had been translated "into the kingdom of his dear Son," Paul said, "in whom we have redemption through his blood..." Where are they delivered? the translated? They are in the kingdom. They are the same individuals who have been redeemed, forgiven (1:14). But it is in Christ that they have forgiveness. So to be in Christ is to be in His kingdom. We enter Christ when we enter the kingdom. To be in Christ is simply another way of saying that one is in the kingdom. And we are baptized into Christ (6al. 3:26-27). Redemption is through His blood, but God blesses faith when faith functions according to His will. For example, notice when it was that the walls of Jericho fell by faith (Heb. 11:30). Just so, faith is blessed when from a heart trusting in Christ's cleansing blood one is baptized into His death, buried with Him and raised with Him to walk in newness of life.
- B. Are you in Him? Why delay. Accept Christ now.

THE SCRIPTURAL ATTITUDE TOWARD FELLOWLABORERS (COL. 1:7)

Great damage is done in the kingdom of God because some do not have the proper attitude toward other faithful laborers in the kingdom. The brief statements of Paul contain some important principles by which we can measure our attitude.

I. PAUL PUBLICLY COMMENDED EPAPHRAS

- A. Epaphras is a dear fellow-servant.
- B. The devil wants to hurt the influence of faithful servants of God. Do you assist him through gossip, or through being silent when someone who is faithful is being misrepresented? Paul was not afraid to commend someone who was faithful. Do you fail to do so, because of fear of what others will think? He was not afraid that someone might think that he was a "back-slapper." Do you always have "fried preacher, etc." for dinner on Sunday?
- C. Commendation can: (a) Encourage the one commended. (b) Enlarge his fields of service through bringing him favorably to the attention of others.

II. PAUL ACKNOWLEDGES HIS CLOSE RELATIONSHIP WITH EPAPHRAS

- A. Paul the great apostle was not ashamed to be known as a fellow-servant with Epaphras.
- B. He was not jealous. Why should he be? They worked in the same cause. Why should we be jealous? And yet, jealousy among some preachers has been a cause of division and sorrow.

"O holy and blessed tongue, that sowest nothing in the hearts of the faithful but charity and love, how far from thy candour and goodness are those mouths of hell of these days, that inspire nothing but hatred, and kindle nothing but animosity, envy, and revenge, in the souls of all on whom they breathe; who busy themselves in making dissensions among brethren, in dividing and arming against each other those whom nature or grace has most strictly united!" (Daillé)

III. PAUL ACKNOWLEGES HIM AS FAITHFUL

- A. Of course, he did not acknowledge the unfaithful as faithful, but he acknowledged faithfulness where it existed.
- B. Do we deny that another is faithful just because his personality may differ from ours; or he does not always emphasize one point as loud and long as we do; although he may not consider us as the best preacher or person in the brotherhood?

IV. PAUL RECOGNIZED HIM AS A MINISTER OF CHRIST

A. What a glorious position - a servant of Christ.

- B. To hurt a servant of Christ is to hurt Christ (Acts 9:4); to hurt His body, the church (Col. 1:18).
- V. YOU, TOO, CAN BE A SERVANT OF CHRIST.

THE GREAT TRANSLATION (COL. 1:12-14)

Man's restoration through Christ was more difficult than the original creation (for there nothing resisted His will), and more costly (the blood of Christ). It is a great source of thanksgiving. There is every reason to give "thanks unto the Father." See the great benefit He has bestowed upon us, and how He has made us meet to be such partakers.

I. HE HAS PLACED BEFORE US AN INHERITANCE

- A. The inheritance is only for those who are "meet" for it.

 Man separated from God by His sins was not meet. He has made
 us meet through the atonement and calling us through the
 gospel to accept the atonement. Man who is guilty of sin,
 and has not repented of his sins, cannot be meet. "Mademeet: same word in 2 Cor. 3:6, 'meet or sufficient to be
 ministers of the New Covenant.' It implies that for this
 participation some fitness is needed and that this fitness
 God has given to the Colossian Christians. This can be no
 other than the righteousness of faith: for righteousness is
 ever the condition of spiritual blessing, and it can be
 obtained by faith" (Beet). This is not done apart from our
 acceptance of His grace in the way He has ordained. But He
 is the author and maker (2 Cor. 5:5; Eph. 2:10; I Cor. 3:9).
 So we cannot boast, for we have not merited this sufficiency.
 We must turn to Him, or we shall not inherit it (I Cor. 6:9,10)
 Have you been made-meet?
- B. It is an inheritance. The word is lot or allotment (Compare Deut. 10:9). "The share of the lot—that part of the general allotment of blessing which falls to each of the saints." (Beet). We cannot merit the lot, but we must do something to become, and to remain, a faithful child of God so that we may inherit it.
- C. The inheritance "In the light: locality or environment, probably, of the lot of the saints. Similarly in verse 13 'the darkness' has a semi-local sense. Light is a characteristic of everything pertaining to the light (I Thess.5:3), and should shine now (Phil. 2:15; Matt. 5:14, 16; Eph. 5:8)

But we cannot have such a hope while in darkness thus the necessity of translation.

II. WHAT GOD DID TO MAKE US MEET FOR THIS INHERITANCE

A. Those in darkness cannot be children of light, or have the hope of an inheritance in light, as long as they continue to walk in darkness. Those in darkness are in ignorance and sin. Their spirit is that of disobedience (Eph. 2:2). They are not free. Yet, they can be translated, for the Ephesians were once children of darkness (Eph. 5:8), as were the Colossians (Col. 1:13). God translated them. "Translated: removed from one place to another: same word in Lk. 16:4; Acts 13:22; I Cor. 13:2)." (Beet).

B. The translation was from the power of darkness to the kingdom of God's dear Son. This shows that we must be in the kingdom over which Christ now reigns (Acts 2:34-35). To be out of the kingdom is to be out in the darkness, and under the power of darkness. But to be in the kingdom is to be in Christ (Col. 1:14), and to be in Him is to be in His body (Eph. 2:15-16).

III. HAVE YOU BEEN TRANSLATED

- A. If so, walk in the light. You must not hate, etc. (I Jo.2:11).
- B. If not, you can be translated into the kingdom. To be translated is simply to be born again (John 3:5), for the new birth brings you into the kingdom, and the translation brings you into the kingdom. These are simply different ways of stating the same thing. Is water involved in the translation, in the new birth? Yes, for to be in the kingdom is to be "in whom" (Christ), and we are (Gal. 3:26-27). Have you been translated? Remain no longer away from the inheritance which is for the translated, the saints.

REDEMPTION (COL. 1:14)

Paul preached I Cor. 2:2, since it is redemption is through His blood (Col. 1:14). The text tells us many things concerning redemption. "In these words he briefly points out the author of 'redemption,' that is, Jesus Christ; what is its nature, 'the forgiveness of sins;' what the means by which Jesus Christ has obtained it for us, 'through his blood;'...who they are that receive it from God, namely, 'we,' that is, believers." (Daillé) And where believers must be, for redemption is not outside of Chrsit, since "in whom we have redemption

I. THE AUTHOR OF OUR REDEMPTION

- A. Christ (I John 2:2; 5:12; John 3:16; 15:5; Ro. 3:24).
- B. We must obey Him ($\underline{\text{Heb. } 5:8-9}$).
- C. We must continue in Him (I John 2:24).

II. THE NATURE OF OUR REDEMPTION

- A. Redemption "particularly signifies a deliverance, effected by some ransom given for bringing him who is delivered out of his miserable condition, and is strictly that which we call redemption."
- 8. Redemption through Christ ultimately involved even our body (Phil. 3:21; Rom. 8:23), but since all of this is based on the forgiveness of sin, and justification before God through His blood, redemption consists fundamentally in deliverance from sins, in forgiveness of sins. Because of this we looked forward to Rom. 8:23, and deliverance from the influence and presence of the world in that great day to come.

III. THE MEANS OF OUR REDEMPTION

- A. Christ's blood (Col. 1:14; I Cor. 6:20; I Pet. 1:18, 19; Matt. 20:28; I Tim. 2:6; Rev. 5:9; Acts 20:28). "If his blood is not a satisfaction for our sins, it is evidently of no use whatever to obtain for us the remission of them. In this case we should have it, not by the blood or death of Christ, which, according to this notion, would have contributed nothing to it, but by the mere goodness of God or of his Son." (Daillé) Hen can die as martyrs for the truth, but none but Christ died for us (I Cor. 1:13). His blood does not save just because in dying He gave an example of patience and submission to God's will. If so, then the blood of martyrs could bring about redemption.
- B. Although we may never, while on earth, fully understand the atonement, we have abundant reason to believe it. It was typified by Old Testament sacrifices (Heb. 10:1-4); predicted by Isaiah (Isa. 53); and clearly taught by Him who has all authority (Matt. 26:26-29; 28:18). Believe it, although you

do not fully understand why it should have to be the way it is. Be grateful for it.

- C. The price paid for our redemption reveals the enormity of sin.
- D. The price paid for our redemption reveals the greatness of God's Tove.
- E. The price paid for our redemption assures us of the reality of forgiveness when we accept Him. "Notice the assurance of personal salvation implied in we have....forgiveness of sins. and the forgiveness of them are essentially personal matters. This assurance, Paul assumes that his readers share." (Beet)

IV. WHO RECEIVES FORGIVENESS OF SINS

- A. God's love and the gift of His Son was for the world, but men must believe to benefit from it. The "we" is made up of those who have heard and believed the word of truth (Col. 1:5-6), and in whom it has brought forth fruit.
- B. It is not the believer with the dead faith (<u>Jas. 2:14-26</u>), but whose faith leads him to the Lord (<u>Acts 11:21</u>). Does your faith now work through love (<u>Gal. 5:6</u>). If not, it will not avail.

V. IN WHOM IS REDEMPTION?

- A. Redemption is "in whom" (Christ) (Col. 1:14).
- B. How do we enter Him? (Gal. 3:26-27; Rom. 6:2-5; 17-18).

THE IMAGE OF THE INVISIBLE GOD (COL. 1:15)

Paul has set "forth to us, first, his (Christ's) fruit, that is, our salvation or redemption; the end of his whole mediation. Next, he represents the means by which he acquired this salvation for us: that is, the effusion of his blood for the remission of our sins. Thence he now ascends to the dignity of his person..." (Daille) This emphasizes that our salvation was not wrought by an ordinary individual.

I. HIS RELATIONSHIP OF GOD: GOD'S IMAGE

A. Image may refer to a more or less imperfect representation, as man is the image of God (I Cor. 11:7). It may refer to a perfect resemblance in the sense of being of the same nature, qualities, etc. (Gen. 5:3). Christ is God's image (2 Cor. 4:4) in this latter sense. Paul's design is to show the exalted nature and position of Christ, so surely he is attribution more to Christ than is true of just any man. Then, too, the following not said of any man (John 14:9; 12:45; Heb. 1:3). Of no mere man is it said: (John 5:23; Heb. 1:6; John 8:58; Heb. 1:11, 12; 14:8). Note His work (John 5:19; Heb. 1:10; John 1:3).

This overthrows two false positions concerning the Son.

- 1. Those who maintain that the Father and the Son "were but one and the selfsame person, who assumed sometimes the name of Father, sometimes the name of Son." But "no one is the image of himself," and Christ is the image of the Father (Daille).
- This does not mean that Christ is of a different nature, for He, too, is Divine. "He could not be his (God's) perfect image, if he had a nature different from the nature of the Father."
- B. God is invisible (Col. 1:15; Deut. 4:12, 15; John 4:24). God has form, but it is not the physical form of a man, for Christ emptied Himself of the form of God when He became incarnate (Phil. 2:5-7), and the pagan erred in thinking that His image was that of a corruptible man, and that idols should be formed (Rom. 1:23; Acts 17:29). We must not endeavor to make images of God. Mormons err in thinking God has a physical body like man.

II. THE FIRST-BORN OF EVERY CREATURE

- A. It does not mean that He did not exist beform born of Mary (Phil. 2:5-7; John 8:58). He had to exist before, otherwise He could have created all things.
- B. It does not mean that Christ is just a creature who did not exist in the beginning with God (John 1:1-). He was made or appointed (Heb. 3:2), God made or appointed Moses and

Aaron (I Sam. 12:6), that is, in this case, "he established them in the charges which they bore among his people." Jesus made Lord and Christ ($\underline{Acts}\ 2:36$), but existed before that.

State Const The sense which is "suitable both to the scope and to the sequel of this text: it is that by the 'first-born' is meant the Owner, the Lord, and the Prince of every creature. That which the apostle adds, 'for by him were created all things in heaven and in earth,' perfectly accordings with this sense; it being evident that the creation of things is a true and solid title to that power and lordship which God has over Why is the Son of God the Lord of every creature? Because there is not any of them which he did not create; and it is most reasonable that he should dispose of them and govern them at his pleasure, since he gave them all the being or life that they have. And that the word 'firstborn' may be taken to signify master and lord, is evident both by examples in Scripture, and by the reason of the thing itself." Job 18:13 speaks of the one who has "the power and administration of death." "The eldest born, by the law and custom of most nations, formerly were...the principal of the family, the heads, and in a manner lords, as well of their brethren as of the slaves and goods; hence originated this kind of language, putting eldest or first-born, to signify the head, the lord, and the master." This does not mean, when applied to Christ He is of their nature and their nature alone; any more so than Job 18:13 means that death has dominion over death. Christ is "heir of all things (Heb.1:2). "Here you see, first, that he expresses the Lordship which Jesus Christ has over all the creatures, by a figurative word, styling him the heir of them....And, secondly, you see further, that the apostle, after the same manner as in the text (Col. 1:15), founds the dominion which Jesus Christ has over the whole universe upon his being the Creator of it. For this he means when he says that 'by him God made the Be it then concluded that this primogeniture of the Lord Jesus over every creature is nothing else but that glorious and sovereign empire which he has over the whole world...." (Daille)

III. WE MAY LEARN

- A. Although Gcd is invisible, He knows our yearning for know-ledge of Him, so He has sent Christ His image, and Jo. 14:9.
- B. "It furnishes us with an answer to those who censure us for having no images among us. Tell them that Jesus Christ, the only most perfect image of God, suffices us. This is an image that we safely honour without fear of offending God, because it is a true one, and shows us to the life, and in reality, all the perfections of the Father; while all other images, not of God, but of their own vain imaginations."

 (Daillè) This image we accept by the faith based on God's word (Rom. 10:17; John 14:9; Col. 1:15), but others we cannot thus accept. They are not of faith, but of man's tradition. There may be an appearance of wisdom in the arguments offered for them, but they are will worship (Col. 2:18-23).

C. We should be impressed with the greatness of our redeemer,

CHRIST THE CREATOR (COL. 1:16, 17)

"Among all the reasons which establish our right to the things that we possess, none is more just or more natural than that which arises from the production of them; it being evident that what issues from us should depend upon us, and that it is just every one should dispose of what he has made." (Daillé)

Christ "is the Author, the End, and the Conserver" of all.

I. WHAT PAUL SAID OF THE SON OF GOD

- A. All things created by Christ (John 1:3, 10). This shows that He did not come into existence when He was born of Mary, but that He existed in the beginning. He is Divine, for only divinity could create all things.
- B. All things were created for Him.
 - C. He was before all things, as He would have to be to be their creator.

II. WHAT THE SON CREATED

- A. They are divided as to the place of their natural abode. "Things in heaven, and things in earth."
- B. They are divided as to quality whether visible or invisible. The thrones, etc. refer here to angels and their ranks (Eph. 1:21; I Pet. 3:22. Beet says that the "word invisible immediately foregoing, leaves no doubt that to these (angels) chiefly Paul refers here. He thinks it difficult to distinguish with certainty their ranks, but thinks thrones applies to conspicuous dignity (compare Rev. 4:4); lordships idea of rule, and "suggests an authority to which others bow as servants; principality refers to a ruler or officer; and authority ("cp. 'authority of darkness'" in Col. 1:13; Eph. 2:2; Mk. 6:7; John 17:2) "suggests angelic powers exercising sway over certain portions of the material or immaterial universe. The frequent connection of principality and authorit in this order (I Cor. 15:24; Eph. 1:21; 3:10; 6:12; Col. 2:10, 15; Tit. 3:1; Lk. 12:11; 20:20) suggest that this was their order or rank. But it is impossible to define the relation of this pair to the thrones and lordships." "All we know is that Paul believed that there were successive ranks of angelic powers, and declares here that all these, whatever they may be, were created by the Son." (Beet)

Daille thinks that "To express this diversity of their orders, the apostle use the names of those degrees which are found in the states and polities of the world: there are 'thrones,' that is, monarchs and kings; 'dominions,' that is, dignities, which though very high, yet are beneath kings, as dukes and arch-dukes; then 'principalities,' as the governors of cities and provinces; and lastly, 'powers' such as inferior magis-

trates are, whom the Latins, in the apostle's time, called by the very name that we read here, and it is yet in use among the people of Italy."

"If you ask me what are their orders, and how many, and what is the difference between them, and whether it consists in the qualities of their nature, or only in the employments God has given them, I am not ashamed freely to confess to you, with St. Augustine (Enchirid. c. 58), that I cannot tell; the Scriptures which alone could inform us, having declared nothing about it." (Daillé)

This furnishes us with an excellent illustration of two things: (a) The difference between scriptural faith and opinion. It is a matter of faith that such exists, but one can have only opinions about the questions Daillé raises. Opinions should not be stressed, nor should we endeavor to bind them on others. (b) That scriptural faith stops where God's word stops, and our knowledge also stops there (I Pet. 4:11). This can be a real trial to the faith of some who are curious and who want to know more than God has revealed. Let us be satisfied to stop where He stopped. Faith is content to do this. The Bible was not written to satisfy our curiosity.

- C. Since the Son created the angels, and has authority over them, we ought not to worship angels.
- D. Since the Son created all, and has such great authority, we ought to submit to His will.

THE PRE-EMMINENCE OF CHRIST (COL. 1:18)

It was necessary for the Colossians to be impressed with the preeminence of Christ in all things in order that they might look to Him and not to angels or men. This verse briefly sets forth something of His pre-eminence.

I. THE HEAD OF THE BODY, THE CHURCH

- A. This is affirmed elsewhere also (Eph. 1:22-23; 4:15-16; 5:23).
- B. The church is to be guided by Christ the head. It is not a double-header, He is the only head. He has not appointed any man as head of the church. The Pope is guilty of an effort to usurp the position of Christ. This he may deny by saying he is head on earth, as appointed by Christ. But there has been no such appointment, and the Bible speaks of but one head, Christ. That there is another head is not a matter of faith, but of the traditions of men.

"But that which the apostle adds, namely, that the church is the body of Christ, demonstrates that none but Christ is the Head of it. For if the people, for example, were head of it, the universal church would be the pope's body, as it is the Lord's. But where is the Christian ear that doth not tingle at language so strange, so unheard of, and so profane? And so we see, however vehement and inordinate has been the desire of men for this title of 'head of the church' no man has ever hitherto called the church 'his body,' every one confessing that it is not the body of any one except Jesus Christ. On a similar principle, they should grant that no one is its head but he, for it cannot have any one for its head but him whose body it is."

The church is not to be guided by Moses, or by angels, but by Christ ($\underline{\text{Heb. 1:1-2}}$; $\underline{2:1-4}$).

C. That Christ is the head of the church does not mean that there is a "corporal connection between the church and him, or that the bodies of the faithful are properly and substantially joined to him, as the members of a natural body are joined to their head." "Our adversaries do not deduce from this any transubstantiation; and they confess that to maintain the truth of these words there is no need that either the church should lose its own substance and nature, or be really changed into the substance of the body of Christ. Nevertheless, they pertinaciously insist that where the gospel calls the bread which our Lord took, his body, there a real and . literal transubstantiation of the nature of the bread into that of the body of Christ is implied. As if it were not rational and easy to say that the bread, as well as the church, is figuratively and spiritually the body of Christ. If they admit this sense in one of these places, why do they reject it in the other, where the nature of things themselves and the truth of heavenly doctrine no less necessarily require it?" (Daillé)

- D. Since the church is the body of Christ, if we are joined to Christ we are members of the church. This shows:
 - They are wrong who maintain that we must be in communion with the Pope of Rome in order to be in the true church.

 Nothing like this is said in Scripture, but it is said that the church is the body. So if we are in communion with the head, and hold Him fast (Col. 2:19), we are in His church.
 - 2. They are wrong who maintain that one can be a Christian and not be a member of the church. To say that is to say that one can be a Christian and not be a member of Christ. It is to say that one can be a Christian and not be joined to the head.
- E. It is wrong to say that the term church is never used except to refer to the local assembly.

II. CHRIST IS THE BEGINNING AND THE FIRST BORN

- A. Beginning refers to principle or the "cause and origin of a thing."
- B. "He is the beginning of the New Creation because He is Firstborn from the dead. For resurrection is the gate through which we shall enter the fully-developed kingdom of God: and His resurrection made ours possible. By Himself rising He opened a path along which we shall enter the glory in which He already is. And by rising from among the dead through (2 Cor. 13:4) the power of the Father, the God-Man entered a new mode of life and in some sense a new world; and may therefore be said to have been born from the dead. Since He was the first to pass through death, He is the firstborn from the dead." (Beet) See Rev. 1:5; I Cor. 15:20, 22, 23; Acts 26:23. Christ was raised to die no more (Rom. 6:9). He now has a glorious body, and so shall we when we are raised? (Phil. 3:21).

III. LESSONS WE MAY LEARN

- A. Submission to His will, as has already been shown ($\underline{\mathsf{Eph.}}\ 5:24$).
- B. Consideration for other members of the body, for we are members of Christ and of one another. To gossip, etc. is to hurt the body with which we are identified. (\underline{I} Cor. $\underline{12:25-27}$).
- C. To persecute the church is to persecute Christ (Acts 9:4).
- D. As the body of Christ we ought to live lives which do not bring reproach, or are out of harmony with the purity of the head.

IN HIM ALL FULNESS DWELLS (COL. 1:19-20)

This texts shows: "First, the good pleasure of the Father, that all fulness should dwell in Christ. Secondly, the work that he has wrought by the hand of Christ thus qualified; namely, the reconciling of all things to himself, both which are in earth and in heaven. And finally, the means by which he has executed this great design, namely, making peace by the blood of the cross of his well-beloved Son."

I. IN HIM ALL FULNESS DWELLS

- A. What does fulness mean.
 - 1. Sometimes it means the whole and due measure of a thing. Saul (I Samuel 28:20). His whole body stretched out on the ground). The church (Eph. 1:23). The completeness of Christ, "forasmuch as being his body, in it his just and due magnitude consists. Without the church, he would be a Head without a body." "It seems we might so take the 'fulness' mentioned in this text, as signifying all the graces and excellences requisite to the full and entire greatness that becomes the Christ of God; but the word 'dwell' which is annexed to it does not comport with it; for it would be a harsh phrase, and without example in any language, to say that a man's stature dwells in him." (Daille')
 - 2. Daille' thinks, however, that it means "a full and whole measure and such as wants nothing" (Compare Psa. 24:1; Amos 6:8; Isa. 42:10). "In this sense, the apostle John gives the name of the fulness of Christ to that total abundance of perfections and Divine graces which dwelt in him, his wisdom, his righteousness, his sanctification, and his redemption, when he saith that 'of his fulness have all we received, 'John 1:16. And it is after the same manner that Paul, by 'the fulness of the Godhead', means all the qualities or properties of the Divine nature, its understanding, its wisdom, its omnipotence, its goodness, and infinite justice, saying that 'in Jesus Christ dwelleth all the fulness of the Godhead bodily,' Col. 2:9. It is therefore in this sense also, as it appears to me, that we must take the word fulness in this text; referring it to the things of which the apostle has just spoken, when he affirmed Jesus Christ to be 'the image of the invisible God, the first-born of every creature,' by whom all things were created and subsist; 'the head of the church, the beginning, and the first-born from the dead,' having the pre-eminence in all things. For you perceive these qualities are the perfections and excellences, partly of the Divine nature, and partly of the human; the former, namely, his being 'the image of God.' and the Author and Governor of its creatures, pertaining to the Divine; and latter, namely his being 'the head of the church,' and 'the first-born from the dead, to the human; so after these things, when the apostles now adds, "For it pleased the Father that

in him should all fulness dwell, it is as much as if he had said it was the Father's will that there should appear in his Christ a rich and complete abundance of all Divine and human perfections; all the beauty, dignity, and excellency that replenish heaven and earth, that adorn the nature of God and of men. (John 1:14)

- B. This fulness dwells in him. "...it signifies an abode, not transient, and for a time only, but such as is firm, constant, and durable." His glory was for a time partly lodged in the temple, but forever in Christ.
- C. It was God's good pleasure that these be united in Christ. This did not mean that Christ did not exist before this was done, but that as mediator and image of the invisible God these were united in Christ, who had existed before, but not as the God-Man mediator between God and man.
- D. The fulness dwells in Christ, and thus there is no need to go to Moses or to angels, or to any other religion in order to find the whole truth, the complete revelation of God. All good, perfection, excellencies, etc. dwell in Christ, and those who have Him have all they need or can receive. "Tell me how you know it is the good pleasure of God, that this fulness of merit and power, which you ascribe sometimes to saints departed, sometimes to your pope and his ministers, does indeed dwell in them?" (Daillé) Scripture declares that it is in Christ, but it says nothing about the departed saints, pope, etc. having anything to do with our salvation.

II. CHRIST THE RECONCILOR

- A. It was necessary that in Him all fulness dwell, in order that He might accomplish the work of reconciliation.
- В. Things on earth, and in heaven. How "in heaven?" It indicates "that the peace resulting from the death of Christ is designed to leave no discord upon the earth or in the heavens. "Twords do not prove absolutely that there is disharmony in heaven. For they admit a negative interpretation, viz. that the death of Christ is designed to leave no discord in the entire universe. But they suggest it. And we may conceive that, the entire universe being essentially one and each part contributing to the good of the whole, the blight caused by sin in one part might be an element of discord to the whole. Paul declares that, whatever discord has thus been caused the death of Christ was designed to remove it. " (Seet) Daille "For after sin entered, the angels, the true citizens of heaven, were our foes; whereas they are henceforth our friends and allies, united with us under Jesus Christ, our common Head....They drove us away from the entrance into Paradise; now they bear our souls hither, at their departure from this life.
- C. This does not mean that everyone will be saved, for some refuse to accept Christ, and thus they will not be presented with the faithful who endure (Col. 1:22-23; 2 Pet. 3:7 shows that there will be a time of the permittion of ungodly men).

III. RECONCILIATION ACCOMPLISHED THROUGH HIS CROSS

- A. Often affirmed (Eph. 2:16; Phil. 3:18; Gal. 6:14; I Cor. 1:17, 18).
- B. Reconciliation brought at such a cost should not be ignored, spurned, neglected or drifted away from. It should be accepted, rejoiced in, and great gratitude should be manifested toward God.

RECONCILIATION FOR YOU (COL. 1:21, 22)

"Dear brethren, it was long since observed by philosophers, and we still find it by experience, that general things actuate the spirits of men but very little. The cause is, that being naturally bound too closely, every one to his particular interests, they mind only that which affects them, and are not solicitous about a common concern, till by some means they are made painfully sensible that they have a part in it." Paul did not stop with stating in general terms the fact of reconciliation (Col.1:20), but he went on to show that each of them was involved, so he said: "you..." (Col. 1:21) He mentions their former estate, the favor of God which was manifested to them although they were unworthy, and the great object of God's favor.

I. THEIR FORMER CONDITION

- A. He did not say that they were born alienated and enemies of God, but that they were enemies by wicked works. (Col. 1:21) Eph. 2:12; and Rom. 1:29, 30.
- B. "Alienated-ones, literally made-to-be-strangers: a word frequently used to describe man deprived of the rights of citizens:" (Beet)
- C. "Enemies: either hostile to God, or men who have to reckon with God as hostile to them." (Beet) He thinks this refers to God as hostile to man as sinner, in that His justice meant that He had to treat them as enemies, but that the cross made possible man's forgiveness so he need no longer be treated as enemy. Rom. 3:23-26.
- D. Their minds were darkened (Eph. 4:18). "And this separation and hostility were brought about by their mistaken mode of thought revealing itself in evil actions." (Beet)

II. GOD'S UNMERITED FAVOR

- A. God has made the way open for all. (Rom. 5:8; 2 Cor. 5:19; Tit. 2:11; I John 2:2). These Colossians had accepted God's way and had been reconciled. (Col. 1:21).
- B. This made possible through Christ. His fleshly body. For this it was, that He came into the world. (Heb. 10:5, 10; 2:14).

This shows that they were wrong who taught that Christ had simply the appearance of a body, and not a real fleshly body; also those who said he had a real body, but that it was celestial. Valentine, who taught in Rome about 150 A.D. taught that the "Messiah is crucified by the Jews but does not suffer. since he has merely an apparent body." (E.H. Kletsche, The History of Christian Doctrine. Burlington, Iowa: The Luteran Literary Board, 1945, p. 33).

Mrs. Eddy, founder of Christian Science, denied that Christ had a body of flesh, for she denies the reality of the flesh and any thing else that is made of matter.

C. Through death. Gnostics, such as Valentine, taught that Christ's "sufferings were only apparent" (Klotsche, op. cit., p. 34) Mrs. Eddy said that Christ just seemed to suffer and die. Mortal mind, which she defined as nothing claiming to be something, thought that Christ came, lived in the flesh, suffered and died but in reality He did not.

It was not through His incarnation alone, but also through His death that reconciliation was made possible. But now He dieth no more, having through death made possible reconciliation. (Rom. 6:9)

III. THE ULTIMATE PURPOSE OF HIS DEATH

The doctrine of the gospel is not of a speculative nature, nor to satisfy our curiosity, but they have a practical bearing, making practical demands on our lives.

- A. Since He purposes to Col. 1:22, it is necessary for us to live unto righteousness (I Pet. 2:24; 2 Cor. 5:15; Tit. 2:14; Eph. 5:25-27).
- B. If we continue in the faith (Col. 1:23), "He will not leave us till he had made us such as the apostle's text imports, even holy, without blame and unreprovable." (daillé)

BE NOT MOVED AWAY (COL. 1:23)

The purpose of the reconciliation can be accomplished in us if we continue in the gospel, but it cannot be accomplished in us and for us if we are moved away from the gospel either by false teachers or passions of the flesh. The necessity of continuation, and that in which we are to continue, is emphatically set forth by Paul.

I. WE MUST CONTINUE

- A. The "if" indicates that it was possible for them to fail to continue, for it shows that only those will be presented who continue, not just those who started but who are moved away from the truth. Thus truth is elsewhere stated (Rev. 2:10; Lk. 8:13-14). We must keep it (Lk. 8:14).
- B. Things that can move us: Persecutions, cares, riches, pleasures, indifference (Heb. 2:1-4; Lk. 8:13-14).
- C. Instead of being moved we should be: "Foundationed: i.e. placed-upon-a-foundation: sae under Eph. 3:17. Firm: result of being on a foundation: same word in I Cor. 7:37, 15:58.

 And-not-moved-away: negative counterpart to foundationed and firm...Since the good things promised in the Gospel are contingent on continuance in faith, to surrender faith is to be moved away from the hope evoked by, and thus belong to, the Gospel. For both hope and the blessings hoped for vanish when faith fails." (Beet) No hope without faith.

II. THE FAITH IN WHICH WE MUST CONTINUE

- A. The faith universally delivered, i.e. preached throughout the world. "They were in danger (ch. ii.4) of being moved away from their faith and hope by erroneous teaching. Now such teaching is always local. Only the truth is universal." (Beet) "It is not the doctrine which those false apostles sowed here and there in some out-quarters, whispering and privily advancing it among light and unstable spirits." (Daillé) The Roman Catholic Church is the center of many doctrines which had origin with her and in a few other places, but which were no part of the faith universally proclaimed by the apostles.
- B. The faith delivered by Paul, i.e. "whereof I Paul am made a minister." (Gal. 1:11-12). Romanism says that the apostles taught things which are not contained in the written word, but"
 - Where is the proof that this so-called tradition of the apostles was universally proclaimed in the first century.
 - 2. Where is the proof that it can be traced back to the first century, and that the inspired men taught it. We both agree that the written word can be traced back to them. But to them cannot be traced Romanisms.
 - 3. The apostles would not have taught one things by word of mouth and another thing by pen. They would not have con-

tradicted themselves, but the doctrines of Rome contradict New Testament doctrine.

III. ARE YOU CONTINUING IN THE FAITH?

This teaching was not put in the New Testament simply for us to use in refuting those who teach the impossibility of apostasy. It was put there to warn and exhort Christians lest they should be moved from the hope of the gospel. It is right to use it to show that the doctrine of the impossibility of apostasy is false, but we must first use it for ourselves in order that we may heed the warning, continue in the gospel, and finally receive the blessing of eternal life in heaven.

SHORT ANALYSIS OF THE EPISTLE

- Ι. INTRODUCTION (f. 1-12).
 - Opening salutation (i. 1, 2).
 - Thanksgiving (i. 3-8). В.
 - C. Prayer for further progress (1. 9-12).
- II. DOCTRINAL SECTION (1. 12--1. 23).
 - A. <u>Dogmatic</u> (i. 12--123).
 - 1. The work of the Father (i. 12, 13).
 - The Office and Person of the Son (i. 13-30)
 - Personal applications (1. 21-11.3).
 - To the Colossians (i. 21-23)
 - To St. Paul (1. 23-29)
 - To St. Paul in his relation to the Colossians (ii.1-3).
 - B. Polemic (ii. 4-iii.4).

 - General warning against deceivers (11.4-8). Warning against speculative error (11.8-15).
 - Warning against practical error (11. 16-111. 4).
- III. PRACTICAL SECTION (111. 5-1v. 6).
 - General exhortations (iii. 5-17). Α.
 - В. Special application to the Christian household (iii. 18- iv.1).
 - Wives and husbands (111. 18, 19).
 - Children and parents (iii. 20, 21). 2.
 - Slaves and masters (111. 22-1v. 1).
 - Concluding exhortations to prayer and watchfulness (iv.2-6).
 - IV. CONCLUSION (1v. 7-18).
 - The mission of Tychicus and Onesimus (iv. 7-9). Α.
 - Salutations and messages to Colossae and Laodicea (iv. 10-18).

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(G.W. Garrod, Colossians, London: Macmillan and Co., p. 32).

THE SUFFERINGS OF PAUL (COL. 1:24) or REJOICING IN SUFFERING FOR CHRIST

There is much suffering which is not borne for Christ, and which cannot have the benefits of suffering for Christ. Thus we cannot find in such suffering the rejocing that Paul experienced. What did his suffering indicate, what benefits came from it, and why could be rejoice in his suffering for them?

I. 'PAUL'S SUFFERING FOR THEM

A. Although those who live in Christ Jesus shall suffer persecution (2 Tim. 3:12) in one form or another, yet the apostles underwent extraordinary trials (1 Cor. 4:9-14). Since they were the witnesses, for our sake God showed us through their deep trials and tribulations that these men were sincere. A person, however, may be sincere and die for an error, but these men were not only sincere but they were in a position to know whether or not what they taught was true. They could not have been mistaken about it, nothing could have deceived them into thinking that they had been with Jesus and saw His wonders, and that they had seen Him after His crucifixion, if these things were not actually matters of their own experience. So their suffering is one of the proofs of their integrity, and thus of the truth of the message since they knew whether or not it was true.

Men, like Joseph Smith, Jr. have suffered for their deceptions but Joseph Smith, Jr. was profiting in a worldly way by his religion. It satisfied his lust for women, money and power; as a study of his own writings and Latter Day Saint history reveals. The apostles did not use Christianity as a means of satisfying any lusts, but instead it led them to control their lusts, to crucify the flesh and to suffer for Christ.

- B. Paul suffered for the Gentiles, for the Jews persecuted him for preaching to them. They hated the Christ, but they hated more intensely Paul preaching to the Gentiles. So his suffering was for the Colossians since they were Gentiles (Acts 21: 28-29; Eph. 3:1; Acts 26:17-18; 2 Tim. 2:10; Acts 21:13). Paul was even then in prison, and his reference to rejoicing showed that if he had it to do over, he would not do otherwise than preach the gospel to the Gentiles.
- C. He not only patiently endured suffering but he, as others, rejoiced in it (Rom. 5:3; Acts 5:41), for he knew what was accomplished through the suffering, and for whose sake he suffered.

II. WHY HE BORE THE SUFFERING AND COULD REJOICE IN IT

- A. It filled "up that which is behind of the afflictions of Christ."
 - This cannot mean that there was something lacking in Christ's suffering and death for us. It is not termed his afflictions, but his suffering (<u>Heb. 2:9</u>; <u>I Pet. 1:11</u>).

His suffering for us was complete (Heb. 9:28; Rom. 6:9,10)

- 2. The afflictions "are those which the apostle suffered for the name of the Lord, and in his communion, and by reason of the ministry with which he had honoured him. For it is the practice of these holy men to give this title to all believers that suffer for his holy and glorious cause." (Daillé). 2 Cor. 1:5. Not "those which the Lord suffered in his own person, but those which the apostle suffered for his sake." See also 2 Tim. 1:8; 2 Cor. 4:10; Heb. 11:25). They suffered as Christians (I Pet. 4:15-16). The Lord "has completed all the sufferings that were necessary for my redemption; I now, in my turn, fill up all the afflictions that are useful for his glory." "He has purchased my salvation by his cross; I advance his kingdom by my conflicts. His blood has redeemed the church; my imprisonment and my bonds edify it." (Daillé)
- 3. Paul filled it up in his sufferings in his flesh ("in my flesh"). Neither hare nor elsewhere does Paul say anything about any suffering for any reason of the faithful after death.
- B. It was for the sake of the church, the body of Christ.
 - 1. He suffered in service to the church. In contending for the one true church, the body of Christ, Paul received much opposition. People today oppose those who proclaim the one true church, and who thus oppose anything which endeavors to divide or rival the body of Christ.
 - His affliction was of value to the church (2 Cor. 1:6; Phil. 1:12-14; 2 Tim. 2:10).
- It does not mean that his suffering had atoning value. Nothing is said of any superabundance of merit on Paul's part, and of a treasury of merit on which others, through the power of the Roman priesthood, can draw to make satisfaction in any sense for their sins. "...it may be said of all useful things, that they are for those who have the use of them....it is for the church, Paul wrote his epistles, and preached....and a thousand other such things, in which no man ever dreamed that there is any satisfaction." (Daille) Christ purged our sins (Heb. 1:3), and Paul was not crucified for us (I Cor. 1:13). "For if his sufferings serve not only for the edification of our lives, but also for the atonement of our sins, as they pretend, there remains no long any sense in which it may be said that Christ alone suffered for us." (Daille) To suggest that in any sense we can atone for our own sins, much less those of another, is to show disrespect for the blood of Christ. And yet, some wonder why Romanism should be opposed! Or any other ism which denies or minimizes the blood of Christ.

ARE YOU WILLING TO SUFFER FOR CHRIST AND THE CHURCH?

- A. Are you holding back because of some petty opposition you may receive? Because of what friend or family will think?
- B. Be willing to suffer for Christ (Matt. 5:11-12).

PAUL'S MINISTRY (COL. 1:25-29)

Paul's ministry is briefly set forth in these verses. It was for the church, and to declare the glorious mystery, that Paul was willing to suffer.

I. WHEREOF I AM MADE A MINISTER

- A. He does not call himself the sovereign lord of the church on earth, but a servant of the church (Col.1:23, 25; 2 Cor. 3:6; 6:4). It is the spirit of the Gentile kingdoms to want to lord it over men (Matt. 20:25). This is the spirit which Jesus said should not be in His church, but is the spirit which animates the Roman Catholic Church.
- B. "According to the dispensation of God which is given to me." It was of divine origin. This has reference to his stewardship. "Stewardship of God: position of one entrusted by God with wealth for distribution to others; so Tit. 1:7, I Cor. 4:1, 9:17;" (Beet). "Whence it clearly follows, since the apostle was a steward, or a dispenser, that his office was a stewardship, or a dispensation, as he calls it here. And from this it appears again how false is the opinion of those who attribute a lordly and absolute authority and a despotic power to ministers of the church over the Lord's flocks. For the steward, or dispenser, has power not to do any thing of his own head, and after his own fancy, but only to dispense what the master has given him, and precisely in such a manner as he has described it to him." (Daille)
- C. "For you: persons for whose benefit this stewardship had been entrusted to Paul. It is, therefore, parallel to 'on your behalf' in verse 24." (Beet) Although Paul was under a universal commission (Matt. 28:19), he was especially sent to the Gentiles (Acts 26:17-18; Gal. 2:7-9).
- D. The nature of his work. "To fulfill the word of God: to achieve the full aim of the Gospel, by proclaiming everywhere to Jew and Gentile salvation through faith in Christ, and by leading men to accept it. So Rom. 15:19: 'fulfill the Gospel.' This fulfillment is here said to be the aim of the stewardship entrusted to Paul." (Beet).

II. THE MYSTERY OF WHICH HE WAS A MINISTER

C.I. Schofield taught that "the Church is not once mentioned in Old Testament prophecy, but was, in those ages, a mystery 'hid in God'. Scripturally, he finds the birth of the Church is Acts 2 and the termination of its career on the earth in I Thess. 4." (Rightly Dividing the Word of Truth. Chicago: The Bible Institut Colportage Association, p. 9). Today some people teach that the church was a mystery which was revealed to no one before Paul. Peter, they say, had a dispensation which started Pentecost and ended after the church started through Paul. This is not true: Peter showed that what he taught was for the Gentiles also, i.e.

those afar off (Acts 2:39; Eph. 2:12, 17). Paul preached the same faith Peter preached (Gal. 1:23). He persecuted the church during Peter's so-called dispensation, and now he preaches the same faith he persecuted. But what is the mystery of Col. 1:25-27?

- A. This does not mean that nothing about it had been prophesied (Isa. 53; Lk. 24:25-26; Isa. 9; Micah 4:2; Rom. 16:25-26; 1:2; Acts 10:43; I Pet. 1:9-12). Doubtless the predictions are clear to us, since we see their fulfilment, than they were to the people who first heard them.
- B. The specific thing which was so long hidden was "Christ in you, the hope of glory." It was not clearly revealed that salvation would be through Christ through faith without regard to nationality. But now it has been manifest; that is, "set conspicuously before the eyes of man." (Beet)
- C. The riches of the glory refers to its abundance (cp. Rom. 11:33; Eph. 1:7; Rom. 2:4).
- D. Christ dwells in our hearts by faith (Eph. 3:17), and He is our hope (I Tim. 1:1), our hope of glory. Our hope is not based on our own merit but on Christ and His work for us and in us.

III. THE PROPER ATTITUDE TOWARD THE MINISTRY

- A. Preach it, and to preach it is to preach a person and His will toward us. "Whom we preach." He must not preach the what apart from the who. We must not present the commandments apart from the Commander who gives them authority and significance.
- B. Warn men. "Admonish: I Cor. 4:14, 10:11, Rom. 15:14. It includes all kinds of friendly discipline and training, as of a father, brother, or companion; especially reproof with a view to improvement." (Beet)
- C. Teach. "mere impartation of knowledge."
- D. All done in wisdom. "All wisdom....wisdom in which no element was lacking was the instrument of Paul's teaching." (Beet)
 There are some who spend almost all of their time in admonishing, some just in teaching, and some without much wisdom.
 Let us be balanced. Paul was.
- E. Labor. He amplifies it by saying "contend" or "strive" which calls to mind the athletic festivals....So intense are Paul's efforts to save men that he compares them to the intense bodily struggles of a Greek athlete contending for a prize against an equally earnest antagonist. Such struggle was labor of the saverest kind." (Beet)
- F. He acknowledges the source of his guidance and strength (Col. 1:29).
- IV. THE OBJECT OF THE MYSTERY AND THE LABOR ON BEHALF OF MEN.

A. It is not to show ourselves wiser than someone, to refute someone just for the joy of a personal victory, but to present every man perfect in Christ, or complete in Christ (Col. 1:28).

B. This shows:

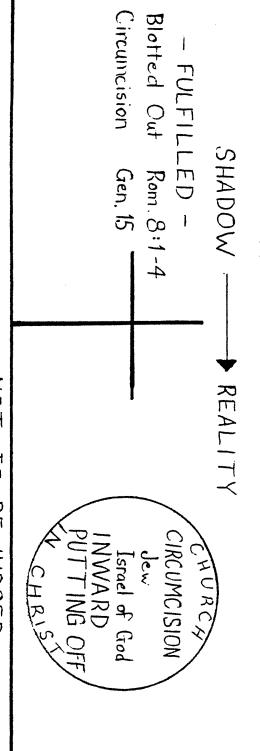
- The sufficiency of the gospel, which Paul preached, to present every man perfect in Christ, or complete in Christ. We do not need the tradition of past generations (such as those of Rome), or so-called modern revelations.
- 2. Every man, not just a few special individuals in the church. Daille pointed out that in his day "the presumption of monks is grown so high, that there are no longer any but persons hooded and clothed in their manner who are called religious men, or religious women; as if every man who is a true Christian were not also truly religious." They sometimes call members of their own church seculars, because they are not in some so-called religious order. The true church is the religious order of the Lord.

We do not need the rules of Dominic, Bruno, Loyola, Francis, etc. to make us perfect or complete; nor does any one Christian have any greater obligation to be complete to the extent of his ability and talents than does any other Christian.

V. IS CHRIST IN YOU?

CULUSSIANS

ANALOGY



SIGN of COVENANT MADE WITH HANDS

NOT TO BE JUDGED

MADE WITHOUT HANDS

Romans 2:28-29 Galatians 6:13-16

WHAT 1. CIRCUMCISION -- Sins are put off, made alive,

forgiven

a) Grod works b) We receive benefits by faith

2. BAPTISM -- Dead, alive

WHEN

PAUL'S CONCERN FOR CHRISTIANS (COL. 2:1-2)

How do we feel about our brethren, even about those whom we have not seen? What is our earnest desire for them? What is our attitude toward brethren of another race? Paul, a Jew, speaking of Christians-whether Jew of Gentile - tells them of his concern for them and his desires for them.

I. PAUL'S CONFLICT FOR THEM

- A. Love has its apprehensions as it is deeply concerning for another's good. "Struggle, or conflict....It is the Greek original of our word agony; and is the techical term for the Greek athletic contests.....so anxious was he for their goodthat his thoughts about them became a spiritual conflict." (Beet) Paul felt for others and feared lest they be led away (2 Cor. 11:29).
- B. Because of his concern for them Paul prayed for them (Col. 1:9; 2 Thess. 1:11; Phil. 1:4) taught them; warned them; encouraged them; and suffered for them through faithfully proclaiming the gospel in spite of opposition (Col. 1:24). For his attitude see also 2 Cor. 12:15; Phil. 2:17.
- If we have more of this type of conflict for our brethren, we shall have far less conflicts with our brethren. Although in prison, Paul was more concerned about their danger and welfare than about his own. He felt for them, do we feel for our brethren? If we do then we are concerned as to their spiritual welfare, we shall be considerate of them, we shall not hatefully try to cause them grief. If we only felt for one another more we would try not to be careless, cruel and callous. Some would not say the things that they say about brethren, or try otherwise to hurt them. Would not the tone, and some of the statements, of some religious articles be changed in our papers if we felt more for one another. Does, as the song says, each one feel his brother's sigh, and with him bear a part? Does sorrow pass from eye to eye, and joy from heart to heart? O how we need this spirit of brotherliness, of concern one for another. Even for brethren in other countries whom we have not seen.

II. THE AIM OF PAUL'S CONFLICT

- A. Comfort of heart. "Paul wishes the encouragement to reach the inmost center of their emotions and the inmost source of their actions." (Beet). Christians need comfort and encouragement. In our conversations and sermons we must not forget to speak words of comfort, as well as of rebuke and instruction. Have we contributed to another's discouragement by speaking words of rebuke when we should have spoken words of comfort?
- B. "Union in love." "It denotes the harmonious fitting together of various parts into one whole, each part supplementing the other and helping the whole." (Beet) Without love, we are not Christians (I Cor. 13). The false teachers would

keep this (being knit together in love) from taking place for through introducing false doctrines they would introduce contention and ruin fellowship, and spoil affection (Daillé).

C. Understanding. He wants them to have full assurance, to have certainty; which comes through really understanding the stapel. How contrary to the attitude of Romanism. Paul wanted the Colossians, he wanted every Christian (2:1), to reach this full assurance of understanding. The vast majority of Romanists are content to let the priest be the ones who are supposed to understand. And Romanism is content to have it so, in fact it fulfills her purpose for if all were well taught in the gospel they would overthrow the yoke of Romanism.

This overthrows the attitude of some in the church who seem to think that because they are not preachers or class teachers that they do not need to study and understand. But are they not engaged in the same warfare? exposed to some of the same temptations? also taught by Paul that they should grow in understanding?

- D. To know the mystery of the gospel. "The last words of verse 2 may be rendered either the God of Christ, or of God, even of Christ, or the mystery of God, eyen Christ. This last exposition is at once suggested by ch. 1:27 where 'Christ in you is Himself 'the mystery.' And it is confirmed by the context; and by the aim of the whole Epistle, which is to set forth the mysterious grandeur of the Son of God. To know Christ, to set forth the mysterious grandeur of the Son of God. To know Christ, i.e. to comprehend the purpose of His incarnation with an acquaintance derived from personal contact with Him (through submission to His will, J.D.B.), is to know the mystery of God, i.e. the purpose kept secret during long ages and now revealed, viz. that without respect of nationality God will receive into His favour and cover with eternal glory those who believe th eGospel." (Beet) Do we really understand this? Does our preaching show it? Does our world wide vision and work show it? Or do we talk and act as if God wants to bless only those of our own class in society?
- E. The source of this knowledge is Christ (Col. 2:3), so we need not, and must not, endeavor to find it elsewhere.
- F. The need to understand that Christ is the source of this knowledge. Lest we be deluded by some persuasive speaker (Col. 2:4).

III. CONCLUSION

- A. What is your attitude toward your brethren?
- A. Are you growing in understanding?
- C. Do you place others on guard?
- D. Have you been beguiled?

ARE YOU TREASURE HUNTING?

or

WHERE TRUE TREASURES CAN BE FOUND (COL. 2:3)

Ten have traveled around the world, climbed mountains, crossed deserts and descended into the ocean in search of treasures. The greatest of all treasures can be found in Christ. Our search will not be disappointed and the treasures will serve us both in this life and in the life to come.

I. IGNORANCE OF THE TRUTH OF COLOSSIANS 2:3 THE SOURCE OF MANY ERRORS

Daille went so far as to say that "ignorance of the nature and qualities of the Lord Jesus is the source of all the errors and and heresies which have exercised the Christian church from its beginning down to this day." There are, however, sins which do not spring from such ignorance, but it is a tremendous source of error.

- A. Divisions which came because men denied the divinity of Christ on the one hand or the humanity of Christ on the other hand.
- B. Invocation of "saints," and of Mary, would never have arisen if people recognized the sufficiency of Christ as our mediator. Christ had authorized living saints to pray for living saints, but he had not authorized living saints to pray to dead saints.
- C. Sacrifice of the mass would never have arisen if men recognized the sufficiency of Christ's sacrifice on the cross, and that it was once for all (Heb. 10:1-22).
- D. The so-called treasury of merit would never have arisen if men had realized the sufficiency of His atonement for our sins.
- E. No earthly head of the church would have arisen if the headship of Jesus Christ had been sufficiently recognized.

II. THE SUFFICIENCY OF THE REVELATION IN CHRIST

Paul does not speak here of what Christ knows but "as he is set forth and revealed to us in his gospel, as far as he is the subject of the apostle's preaching and the object of our faith."
(Daillé)

- A. Not a few, but <u>all</u>. We do not have to go elsewhere; in fact, we cannot find the full truth elsewhere. Although rays of truth may be found here and there elsewhere, it is only in Christ that the full beam of truth is found. Having Him we have all truths which may have been taught by other men in times past, plus truths which they did not see, minus error which they did teach and the truth in Him is placed on a first basis.
- B. Whether it be knowledge or wisdom in applying knowledge, it can be found in Christ. "Wisdom: such acquaintance with the

great realities as enables a man to choose the best steps in life. See my <u>Corinthians</u>, p. 47." (Beet) "<u>Knowledge</u>: acquaintance with things seen or unseen, great or small." (Beet)

- C. They are hidden in Christ. This does not mean that we cannot find them, for Paul tells them this that they may abide in Christ and not be mislead (Col. 2:4). But these are found in Christ in their entirety and nowhere else. "But this know-ledge is possible only to those whom Christian love knits together in a union which fills their hearts with encouragement; and only to those who are themselves in Christ and thus know and possess, in measure, whatever is in Him:" (Beet) We must study and grow in grace and knowledge of the Lord (2 Pet. 3:18)
- D. Any teaching not found in Him, we are not to accept; for no matter with what enticing words it may be presented, (Col. 2:4) it is not a part of wisdom or knowledge.

III. HAVE YOU ACCEPTED THIS TRUTH?

- A. Do you realize what treasures are in Christ, and that they are really treasures? We ought to rejoice in them. How wonderful is the knowledge of God, of life, of eternity, of salvation which is presented in Christ and in Christ only. Let us diligently study His word to know more of these treasures, and let us be grateful for them.
- B. These treasures are in Christ. Won't you come into Him (Gal.3:26-27). You, of course, learn of Him before you come unto Him, but you cannot benefit by these treasures unless you accept Him, and thus accept the treasures which are in Him.

ENTICING WORDS (COL. 2:4-5)

Too often people are at the mercy of their ears and someone else's words. A thing is counted good because it sounds good at first. Some corsider something sound if at first hearing it has a good sound to their ear. Paul wrote this epistle that the Colossians, and others (Col. 2:1), might not be lead astray. "In other words, Paul's invaluable exposition of the nature and work of the Son of God was given, not merely to instruct and edify, but (through these means, J.D.B.) as a safeguard against persuasive error." (Beet)

I. THE SAFEGUARD AGAINST ERROR

- A. It is not high learning in the philosophies of the world, without a knowledge of the word. It is knowledge of the truth. "The only real safeguard against the manifold religious errors is an intelligent and comprehensive knowledge of the central doctrines of the Gospel. Such expositions of truth have abiding worth even when the errors they were designed to combat have passed utterly away." (Beet)
- B. One must not merely denounce error, but he must show from Scripture why we know that that error is error. This Paul did by laying down basic truths, and then in the light of those truths showing that that which contradicts it is false. He established that all truth is in Christ, and then showed the falsity of that which the false teachers taught. We should always labor to establish in the minds of the people the basic truths, and then in the light of those truths show why this or that particular error must be rejected. Then people can see the basis of our conviction and opposition to the error; otherwise they are apt to think that we are simply offensive and contrary.
- C. People need to be forewarned. Paul's statement in Col. 2:5 shows that he had knowledge that they were not yet led away. "The truthfulness of Paul compels us to accept these words as complete proof that the Christians at Colossae had not yet been actually led away by the delusion against which he now warns them. If so, this verse is not only a courteous, but a necessary, recognition, in view of the warnings which follow, of their loyal adherence to the truth:" (Beet)
- D. The importance of recognizing the soundness of those whom we warn, if they are actually sound. It is but fair to do so. We should rejoice in it (Col. 2:5). "Observe, I beseech you, this holy man's prudent and apt procedure. To justify the care which he took of them, he does not urge the danger they were in, their weakness, or the bad inclinations which some of them (may have) had: this discourse would have been offensive, as showing a distrust of their piety; but, on the contrary, he here tells them of the prosperity of their spiritual estate, the beauty of their order, and the constancy of their

faith: 'Joying and beholding your order, and the stedfastness of your faith.' Do not imagine, says he, that I have an ill opinion of your piety because I so earnestly advise you to stand fast; I am very well satisfied concerning it, and find you in so good a posture, that I have much consolation at it; this matter being so pleasing to me, that it fills my heart with joy, notwithstanding the sad state that I ar in. But from the same root whence springs my joy, my ardent desire to see you go on from good to better also arises, and with it the solictitude and care I take to exhort it, because it would be an extreme regret and displeasure to see error waste or wound" you (Daille)

- 1. Order: Military term. Each in his place. In line (contrast 2 Thess. 3:6).
- 2. "Firmness: or better, firm-front. It denotes something made firm...the solid front which your faith enables you to present...The Christians at Colossae hold their position as good soldiers: and their faith in Christ enabled them to present to every enemy an immovable line of battle The military tone of this verse suggest that looseness in faith exposes Christians to disastrous overthrow." (Beet)
- E. The necessity of continued growth in Christ (Col. 2:6-7).

II. THE POSSIBILITY OF BEING DELUDED

- A. "Delude you: 'reason you away from the line'...with persuasive speech: cp. Rom. 16:18, 'by means of smooth-speech and
 fine-speech deceive the hearts of the innocent;' I Cor. 2:4,
 'persuasive words of wisdom.' This persuasiveness does not
 in itself imply error. The error lies in the word delude."
 (Beet)
- B. There are some who speak so pretty that if one does not examinate their words he will not find the rottenness which they cover. Such reasoning may sound good until we stop and think and see that it contradicts what God has said. These deceivers know that people will not accept their message if it is labeled as error, and so they try to dress it up so as to make it look like truth. Babylon presents her abominations in a golden cup (Rev. 17:4).

The following examples may show how man's wisdom could dress u_{ξ} unscriptural things and make them acceptable to some.

1. Of Cain's sacrifice one could say: Cain believed in God; believed God ought to be worshipped; that a sacrifice ought to be given; that he actually sacrificed; that it was more convenient for him to make the sacrifice he made; that it does not matter as to the external acts just so one is sincere and worships God; that it is legalism to think God bound them to one type of sacrifice; etc. But God did reject Cain and his sacrifice (Heb. 11:4), Cains was not by faith, i.e. it was not what God had ordered.

2. Of I Kings 12:25-33, it could be said: He had something just like what they had in Jerusalem, in the main; that externals do not count; that it does not make any difference what you do just so you put your heart in it; that it cost too much to go to Jerusalem; etc. But God rejected it (I Kings 13:1-).

In trying to get you to accept transubstantiation, which is contrary to the fact that it was still fruit of the vine after Jesus called it blood (Matt. 26:28-29), some say that we ought to have enough faith to believe that God can and does turn it to blood, etc. Surely one ought to have faith, but it must be based on God's word.

Some say that if we believe strong enough that we can be healed of any disease; and some say that if you trust God then do not trust a doctor, i.e. do not use a doctor. But it is just as absurd as saying: If you trust God for your daily bread, don't trust the farmer, the grocer, or your own efforts. But we must trust God, and do all we can. Some say that since God never changes that we must be able to work miracles today, since people did in the first centrry. One might as well argue that we must all be translated as was Enoch (Heb. II:5). Let us beware of enticing words which cover false doctrine.

Mrs. Eddy was right when she said God is good, but then she went on to say that God is all and therefore everything is good; that there is no sin, sickness nor death; that these are all illusions of moral mind, which is nothing claiming to be someting. This is false as false can be, as it fails to take into account the fact of the fall of man, the existance of men in mortal bodies, and the fact of sin today.

C. Have you been deluded? How can you know unless you measure your faith by what the Bible teaches.

ROOTED AND BUILT UP IN CHRIST (COL. 2:6-7)

Some have a love of novelty, and just as Israel tired of the manna (Num. 11:6), just so they tire of Christ, the manna from heaven (John 6:32-35). Men often have itching ears (2 Tim. 4:3-4), and we shall all fall into such a condition if we do not observe the safeguards set forth by Paul in the text.

I. IT IS NOT ENOUGH TO BEGIN WELL

- A. The Colossians had begun well (Col. 2:5), but it takes more than a good beginning to reach a good ending (Col. 2:6-7).
- B. The false teachers would try to prove that their novelties were a part of Christ and His way, but Paul tells them that the gospel which they had already received was the true one. They did not need to walk in something else, but to walk in what they had already been taught. Some think that they have need for a modern revelation, but what we need is to walk in the old paths. The new covenant is in force, and continus until the end of time (Heb. 12:28; I Cor. 15:24-28). Like God commanded Israel (Isa. 30:21), so we should with reference to our covenant.
- C. There are some who try to separate Christ and His doctrine so that they think that they can have Christ without bothering themselves with any very specific teaching of the Lord. "Observe here, I pray, the efficacy of sound doctrine, it is such as that in receiving it we receive Jesus Christ himself." (Daille) This is shown by the fact they are to walk in him, etc. as they have been taught.
- D. This does not mean ("as ye have been taught") that a person is never to abandon the things which he has been taught. For Paul here speaks of the actual message of Christ which had been taught them. This one must not abandon. If he has been taught false doctrines, he should abandon them, for to continue to walk in falsehood does not turn it into the path of truth. This is our answer to Rome when she says that we have abandoned her ways veneration of saints, sacrifice of the mass, etc. We personally were never in that bondage, but men do well to abandon it for they cannot find these things in Christ. No matter how old uninspired teachings may be their antiquity cannot turn traditions of men into the doctrine of Christ. The Colossians had actually received Christ (2:6).

II. THE WAY TO PERSERVERE

- A. Rooted. "It suggests stability and nourishment and life derived from inward contact with Christ: in Him." The well-rooted trees stand the tempest.
- B. Built-up:....It calls attention to the foundation on which the building rises. This second metaphor adds the idea of stability derived from the mutual cohesion of various component parts (Notice a conspicuous change of tenses. The Graek perfect

rooted denotes an abiding result of a past event: the present being-built-up describes a process now going on. Our 'walk in Him' is a present result of our having first taken root in Christ; and continuous only so long as we retain our hold of Him. And, while we walk in Him, our spiritual life, which derives stability from union with our fellow-Christians, makes progress day by day like the rising walls of a building)." (Beet)

- C. Paul then drops the metaphors. "Being-made-firm by faith: another collateral detail supporting the foregoing metaphor by singling out and stating in plain language its chief element, viz. immoveable firmness, and by pointing to the channel through which spiritual firmness comes, viz. faith." (Beet)
- D. How can we be thus firm unless we have the faith which comes by hearing the word of God (Rom. 10:17). Romanism defeats the purpose of Paul's injunction by its desire to discourage, and in some times and places, to withhold the word of God from its people. Where they have to compete with others they are more lenient with reference to the possession and study of the Bible by her people, but it is contrary to her spirit to encourage it very much even here, and especially where she more or less dominates the life of the people. The truth of this is seen in the ignorance of the Bible by enlightened people in our country who are Roman Catholics, and also by the dense ignorance of the Bible on the part of the people where Romanism holds more or less complete control.
- E. Gratitude. "So abundant are the reasons for gratitude that Paul prescribes for his readers an overflow of thanks: abounding with thanksgiving:" (Beet). The failure to realize the blessings which we have in Christ, and to be grateful for them is to be guilty of the sin of ingratitude, be blind to our blessings and it may lead to such discouragement and disgust that an individual turns from the faith. Is not this one of our great failures, the failure to be grateful? And are we not failures along this line because we do not think? To think is to thank God for His blessings. And to fail to think is to fail to realize what we have in Christ, and thus prepares the way for departure. He who is full of thought concerning the diving revelation will be full of thanks, and this will help him to continue in the faith for he realizes how much he forfeits if he fails.

SEE TO IT THAT YOU BECOME NOT SPOIL (COL. 2:8)

It is not sufficient for teachers to impart knowledge, they must also warn Christians against being led astray. So Paul said: Beware. "Take heed or see-to-it....an act of acts: 'have your eyes open lest etc. Making-plunder-of: or literally lead-away-plunder. Paul fears lest his readers be themselves led away by an enemy as spoil. For error enslaves both body and soul. (Beet, p. 177)

This proves that we should keep our eyes open, and not have implicit faith, as the Roman Catholics teach, in religious teachers, so that we accept whatever they say. How, unless we, Acts 17:11 are to know whether or not we are being made spoil?

I. THE PHILOSOPHIES WHICH SPOIL

- A. Philosophy literally means love-of-wisdom. "...Pythagoras was the first to call himself a philosopher or lover of wisdom, on the ground that 'no one is wise except God.' In this sense, the word is one of the noblest in human language, denoting man's effort to understand that which is best worth knowing." (Beet) However, "Under the guise of professed love of wisdom, men attached themselves to schools putting forth their own explanations of the phenomena of life, explanations for the most part artificial and baseless....examples in the many Gnostic systeme prevalent in the second century, strange mixtures of hhe Gospel with earlier Jewish and Gentile teaching
- B. The philosophies of which he speaks are those that are vain, which are after the world and not after Christ (Col. 2:8). "The two terms (philosophy and vain deceit) apply to the same thing, as the original indicates; the (philosophy) of the false teachers was 'vain deceit.' Vain i.e. empty, hollow. Philip Schaff, A Popular Commentary on the New Testament, III: 485. These are the ones who profess love of wisdom, but whose systems are hollow deception.
- These philosophies are often degenerate reasoning whereby man may deny all knowledge. Herbert Spencer, who died around the turn of the century, was a widely known writer and philosopher. And yet, he made such a fool out of himself through his vain deceit that he thought that he could not prove his own personal existence. Of belief in the reality of self, he himself wrote: '...unavoidable as is this belief- established, thought it is not only by the assent on mankind at large, endorsed by divers philosophers, but by the suicide of the skeptical argument - it is yet a belief admitting of no justification by reason: nay, indeed, it is a belief which reason, when pressed for a distinct answer, rejects." (First Principles, 4th Edition, N.Y., D. Appleton and Co., 1897, p. 67). But did Spencer believe that he himself made this assertion? "If he believes that he makes the assertion, and believes that it is a reasonable assertion, by the very fact he admits 'The reality of self,' and admits it as a reasonable belief. If he does not believe that he makes the assertion, and that it is not reasonable, he talls us ipso facto to reject it." (Lucas, Agnosticism, p. 108)

Spencer also wrote: "We cannot think at all about the impressions which the external world produces on us, without thinking of them as caused; and we cannot carry out an inquiry concerning their causation, without inevitably committing ourselves to the hypothesis of a First Cause" (First Principles, p. 38). However, "...the Power which the Universe manifests to us is utterly inscrutable" (First Principles, p. 48). And yet, he professed to know enough about it to know that it authorizes us to act on our beliefs! "He, like every other man may properly consider himself as one of the myriad agencies through whom works the Unknown Cause; and when the Unknown Cause produces in him a certain belief, he is thereby authorized to profess and act out that certain belief." (First Principles, p. 125). Thus a world-famous philosopher tells us that we are authorized on whatever beliefs are produced in us. What crime, what superstition, what act of passion, does this statement fail to sanction? None. This is indeed vain, empty and deceiving.

Another example is found in Charles Darwin. He said that the hypothesis of evolution is compatible with faith in God (Leonard Darwin, Life and Letters of Charles Darwin, Vol. I: 277). He denied that he was an atheist, and said that he fluctuated between Agnositicism and a type of theism (I:274-286; More Letters of Charles Darwin, I:258). He admitted faith in God was reasonable, and yet when reason led him to God he discredited reason. Thus he wrote:

"Another source of conviction in the existence of God, connected with the reason, and not with the feelings impresses me as having much more weight. This follows from the extreme difficulty or rather impossibility of conceiving this immense and wonderful universe, including man with his capacity of looking far backwards and far into futurity, as the result of blind chance or necessity. When thus reflecting I feel compelled to look to the First Cause having an intelligent mind in some degree analogous to that of man; and I deserve to be called an Theist. This conclusion was strong in my mind about the time, as far as I can remember, when I wrote the 'Origin of Species;' and it is since that time that it has very gradually, without many fluctuations, become weaker. But then arises the doubt, can the mind of man, which has as I full believe, (Italics by J.D.B.) been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions?" (Life and Letters of Charles Darwin, I:282)

"Nevertheless you have expressed my inward conviction, though far more vividly and clearly than I could have done, that the Universe is not the result of chance. But then with me the horrid doubt always arises whether the convictions of man's mind, which has been developed from the mind of the lower animals, are of any value or at all trustworthy. Would you trust in the convictions of a monkey's mind, if there are any convictions in such a mind?" (Life and Letters of Charles Darwin, I: 285)

Reason leads us to God, so kill reason. Trust your mind when reasoning about evolution, but not about God!

If he thus discredits human reason, why should he not discredit it when it constructed the hypothesis of evolution, or when it arrived at all other conclusions also? Then, too, would we reject the reasoning of a mature man, just because that man was once a babe who could not reason? Only when God was concerned did Darwin doubt reason!!

- D. John Dewey, who died June, 1952, was also a world-famous philosopher. And yet, his philosophy led him to deny that there are any fixed moral principles. He maintained that these so-called moral principles are simply the evolved customs of various societies, and are in a state of flux and flow. Any good moral principle which he had was not derived from his naturalism, but from his religious background which he finally renounced.
- E. The source of these vain deceits.
 - Tradition of men. Things handed down by man.
 - 2. Rudiments or elements of the world. Rudimentary teachings "derived from the material world." Of these two delineations of this wrong path, possibly the traditions of men recall rather Jewish teaching; and the rudiments of the world recall Gentile teaching. (Beet, p. 179)

"From this it appears that no productions or institutions of a human spirit are receivable in evangelical religion; whether they are those which are supported by some pretended reasons, or those that are founded upon us and antiquity; they are all of them nothing but folly and vanity in the sight of God, whatever may be the colour with which they are painted. (Daille, p. 107) See Mark 7:7; Isa. 29:13.

II. THAT WHICH CAN KEEP US FROM BEING SPOILED

- A. These things spoil because they are not after or according to Christ.
- B. Continue in that which is after Christ and it will keep you from being plunder for enemics of the gospel. Of all teachings that come your way, ask: Is it according to Christ? If not, reject it, regardless of how long it has been believed; how many people have believed it; how zealously they have spread it; and how plausible they may put it.

NOTE: In this sermon one could use, as illustrative material, some of the material in the next lesson on "Philosophy and Christianity"

PHILOSOPHY AND CHRISTIANITY

James D. Bales

"Christ is sufficient." This is the theme of Colossians. Christ is sufficient because He is: (a) King. Col. 1;13; 3:1. (b) Redeemer $\frac{1:14}{1:15}$. (c) Image of the invisible God. $\frac{1:15}{1:15}$. (d) First-born of all creation. $\frac{1:15}{1:15}$. (e) Creator. $\frac{1:16}{1:16}$. (f) Sustainer. $\frac{1:17}{1:17}$. (g) Head of the church. $\frac{1:18}{1:18}$. (h) First-born from the dead. (i) Preeminent. $\frac{1:18}{1:18}$. (j) God manifested in the flesh. $\frac{1:19}{1:19}$; $\frac{2:9}{1:19}$. (1) Reconciler. $\frac{1:20}{1:20}$. (1) Container of all wisdom and knowledge. $\frac{2:3}{1:19}$.

"Our sufficiency is in Him." This is the inevitable conclusion which must be drawn from the fact that Christ is sufficient (Col. 1:10).

For true progress we must not try to grow apart from Him, but hold fast to the "Head, from whom the whole body, nourished and knit together through its joints and ligaments, grows with a growth that is from God." (Col. 2:19). Since in Him God has placed "all the treasures of wisdom and knowledge" (2:3), we must "live in him, rooted and built up in him and established in the faith just as you were taught, abounding in thanksgiving." (2:6).

There are those, however, who would challenge our sufficiency in Christ and thus the sufficiency of Christ. Thus Paul informed us that Christ is the source of all life, truth and wisdom, "in order that no one may delude you with beguiling speech" (1:4). If we are so beguiled we shall be made a prey of and carried off as spoils of war (2:8), and thus disqualified (2:18).

What are the sources of some of the attacks on our sufficiency in Inrist? (a) The philosophy of man (Col. 2:8). (b) The effort to take us back under the law (2:13-17). (c) The traditions of men, whether based on human wisdom, mysticism or pretended revelations (2:18-23, 8).

The particular source, of attacks on our sufficiency in Christ, with which we shall concern ourselves is philosophy. Philosophy has been variously defined. Someone has said that the philosopher is a blind man, in an unlighted cellar at midnight, trying to catch a black cat which is not there.

Philosophy means love of wisdom. Pythagaras called a philosopher a lover of wisdom, since he believed that only God could know wisdom. This was, indeed, a noble attitude for a pagan.

Philosophy and the wisdom of the world, as viewed and opposed in the Bible, consists of that effort - and the speculations which grow out of it - apart from divine revelation to understand God, the origin of the universe and of man, the duty and the end or destiny of man.

- I. WHY IT IS IMPORTANT FOR CHRISTIANS TO UNDERSTAND SOMETHING ABOUT PHILOSOPHY.
 - A. A knowledge of philosophyhelps us to understand what others are thinking. It gives us an insight into their needs, and may indicate avenues through which we may approach them.

- B. A study of philosophy enables us to appreciate more fully what we have in Christ.
- C. One of the most important reasons for studying philosophy is that we may understand the nature and the source of many of the attacks on Christianity, and thus be able better to meet them. When we understand that some of the attacks are philosophical in the nature, that they are based on human speculations and not on facts which could even attempt to overthrow Christianity, we shall not be so impressed by the fact that this or that big name or brilliant intellect is opposed to Christianity. For, as we shall see, an attack on Christianity in the name of a philosophy is doomed to failure by the very nature of the attack. However, before considering this let us observe the philosophical nature of some of the attacks on Christianity. Such attacks may come from professedly Christian sources as well as anti-Christian sources.
- D. Some ancient gnostics were influenced by human speculation which taught that matter was evil and that God was unapproachable. Thus they denied that Christ was actually manifested in the flesh, and they affirmed that we cannot approach God directly through Christ but only through a series of mediators.

Mary Baker Glover Patterson Eddy neld to the philosophy that God is all and all is God. Men are but spiritual ideas of God, forever reflected in the mind of God (Science and Health, 516; 21; 278;16; 279;6; 295;28; 470;32; 471:15; 335:8; 503. Unity of Good, 59, 61). Since God is good she concluded that all is good. Therefore, there is no sin, sickness, or death. Thus it follows that Christ did not die for sinners. To accept her doctrines is to be robbed of one's prize and to be carried off as speils of war in this all important spiritual conflict.

The doctrine of uniformity underlies the tidal wave of unbelief which swapt over the world in the nineteenth century. The doctrine of uniformity teaches that all past events must be explained in terms of present day causes. Nothing has ever happened that did not happen according to the working of the laws of nature as we see them at work around us today. Since we do not see miracles at work today, and since miracles by their very definition are not the product of natural laws, it is obvious that miracles have never taken place!! Such was the inevitable conclusion if the doctrine of uniformity were true. Therefore, instead of studying the evidence for or against the miracles of creation and redemption (i.e. all those involved in revealing and confirming the revelation of God's will which, in one way or another, had to do with redemption) the uniformitarians reasoned as follows: Since miracles could not have happened, the only thing about which we have to inquire is what made these people think that miracles took place. Thus instead of investigating the evidence they apply the uniformitarian bias and look about them in the present world to see what factors operate in human experience whether or conscious fraud or delusion - which can seemingly

furnish some natural explanation of the alleged miracles.

Although hypotheses of evolution are centuries older than the days of Darwin, it was the doctrine of uniformity which underlay Darwinism and which led men to accept some hypothesis of evolution. James Hutton, Playfair and Sir Charles Lyeli had applied the doctrine of uniformity to the physical world, i.e. to geology (The influence of the dogma of uniformity is documented in James D. Bales, Why Scientists Accepted Evolution).

All that Darwin did was to extend the hypothesis of uniformity, or continuity, to the living world. Having already decided that God did not create the world and life, Darwin did not consider the evidence for creation, but looked about him in the natural world to see what causes operated on life today. He selected the ones which he thought would explain life's origin and manifold forms, and put them forward as the explanation, although he admitted that evolution had not acutally been proved (Leonard Darwin, Editor, Life and Letters of Charles Darwin, Vol. II: 210).

Although he never took out of <u>Origin of Species</u> (last page) the statement that the Creator breathed the breath of life into the first forms of life, he held to the belief in spontaneous generation of life from nonlife, and waivered between a vague theism and agnosticism. (Leonard Darwin, Editor, <u>Life and Letters of Charles Darwin</u>, Vol. I: 277, 274, 286; <u>More Letters</u>, I: 258).

Darwin, it seems, was really running from faith in God. Through the doctrine of uniformity he found escape from the Bible, for the doctrine of uniformity denied the miracles and thus discredited the Bible in the mind of Darwin. Thus he escaped from the God who has revealed His will to mankind. But then reason itself led him to the fact of God. So strong was his bias against God, that he then turned and slew reason. Thus he wrote:

"Another source of conviction in the existence of God, connected with the reason, and not with the feelings impresses me as having much more weight. This follows from the extreme difficulty or rather impossibility of conceiving this immense and wonderful universe, including man with his capacity of looking far backwards and far into futurity, as the result of blind chance or necessity. When thus reflecting I feel compelled to look to a First Cause having an intelligent mind in some degree analogous to that of man; and I deserve to be called an Theist. This conclusion was strong in my mind about the time, as far as I can remember, when I wrote the 'Origin of Species;' and it is since that time that it has very gradually, with many fluctuations, become weaker. But then arises the doubt, can the mind of men, which has as I fully believe, (Italics by J.D.B.) been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions?" (Life and Letters of Charles Darwin, I:282) "Nevertheless you have expressed my inward conviction, thoughar more vividly and clearly than I could have done, that the Universe is not the result of chance. But then with me the horrid doubt always arises whether the convictions of man's mind, which has been developed from the mind of the lower animals, are of any value or at all trustworthy. Would you trust in the convictions of a monkey's mind, if there are any convictions in such a mind?" (Life and Letters of Charl Darwin, I: 285).

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It was the doctrine of uniformity that led T.H. Huxley, Herbert Spencer and many others to accept the doctrine of evolution. Yet today physicists, and evolutionists such as Lecomte du Nouy in <u>Human Destiny</u>, recognize that the origin of the universe itself cannot be explained simply in present day processes.

The doctrines of uniformity and of avolution underlie a lot of modern criticism of the Bible. The miracles of the Bible must be explained away because they would violate the doctri of uniformity. (The doctrine of evolution as applied to the Bible reconstructs the Bible so that it fits in with the picture of the origin and evolution of religion which is held by evolutionists. For example, since the doctrine of evolution teaches that the highest form of life came last, the evolutionists decide that the high form of faith in the supernatural must have come as the result of an evolutionary process. Since faith in one God is the highest form of fait in the supernatural, and since this must have evolved from a vague belief in spirits to faith in many gods, then to faith in one God; it must be true that the Bible presents such a picture when it is understood. Therefore, if faith : one God is found in the first part of Genesis it must be that some later "editor" of the Bible has inserted this, for faith in one God could not have been the original faith! And so on and on it goes.

F. The philosopher Hegel decided that history worked according to a dialectic. In history a movement arises. Let us call this the thesis. In opposition to it another movement arise This we call the antithesis. Out of the clash of these contradictions arises a third and higher position, i.e. the synthesis. F. C. Baur applied this concept to the origin and history of Christianity. The thesis was a Judaizing par of Peter; the antithesis was the universal religion of Faul. Out of the clash the synthesis Christianity arose. And so Baur tortured and twisted Scripture until he found traces of

such a tussle in the Scriptures. And where he could not find it, he concluded that history had been re-written. Thus he thought that the book of Acts was written to gloss over the conflict between Peter and Paul. And all this he did without any real evidence. He crucified the facts to make them fit his theory. His procrustean bed of the Hegelian dialectic cut off portions of Scripture which were too long for the bed and stretched those portions which were too short.

Karl Marx, a materialist, decided that Hegel's dialectic was G. standing on its head, since Hegel had what/may be called a spiritual view of history and life. So Marx stood it on its feet! Not only is the philosophy of materialism true, and thus religion false, but all life can be explained by economics. The economic system, i.e. who owns the means of production and distribution, determines everything else in society. If this is the case, then an economic explanation must be found for religion. Religion, they say, is man's reaction to misery (and mystery, too, their more learned philosophers argue). Those in poverty, who are thus denied the good things of life, turn to religion and "pie in the sky by and by" for their consolation. Furthermore, religion becomes the tool of the ruling class to hold the working class in subjection. (Religion is thus an opiate of the people in that it dulls their sensitivities so that they can stand the misery and it makes such dopes out of them that they can be controlled by their rulers. As J.B. Matthews said, the communists must view all churches as opium dens.

Religion will disappear when the ruling classes are destroyed, and thus there will be no more need for such an instrument of subjection, and when poverty is abolished - and thus there is no misery to which to react. It is not shown how the mystery of life will also be abolished!

Here we do not have the space and time to expose the Communist's false view of Christianity, nor to show the injustice in equating all religions, or of making perversion of Christianity representative of Christ. Here we are simply illustrating how philosophies lead people to interpret and to attack Christianity. It is our intention, the Lord willing, to finish within the next year a book on Two Worlds: Christianity and Communism, in which the Communist view will be refuted.

II. WHY PHILOSOPHY CANNOT DESTROY THE FOUNDATION OF OUR FAITH

It is possible for an attack, which has its source in philosophy, to destroy the faith of some believers, but in its very nature a philosophical attack could not destroy Christianity's foundation, even if Christianity were false. Christianity claims to be based on certain historical facts. God's revelation to man was made through and in connection with certain historical facts. If Christianity were false, it could be shown to be false only by showing that the alleged facts were not facts, or that the facts had been grossly misinterpreted. Since these facts are true, and have been rightly interpreted, Christianity cannot be overthrown, but even if they were not true philosophy could not overthrow Christianity.

A philosophy is based on a human speculation concerning origins, the nature of things and destiny. Such speculations cannot determine whether or not certain things happened in the past, or whether they will happen in the future. There are philosophies which deny the reality of matter, but they do not do away with matter, and the philosopher who holds to that position can still stub his toe on a lump of matter. There are philosophies which deny the reality of rational thought, and yet it is still possible to think rationally.

Human speculations do not destroy the facts of history, thus they cannot destroy God's revelation which was made in history and in connection with definite historical persons and places. Speculations are no more able to destroy these things than forcepts are able to pick up ideas.

III. CHRIST MEETS NEEDS WHICH PHILOSOPHY RECOGNIZES OR IMPLIES

- The reality of self. Some philosophies reveal that their adherents need to be assured of the reality of self: doubt concerning which has been raised by their philosophy. Thus Herbert Spencer needed Christianity to be assured that he was really there - even if he sometimes talked as if he was not all there. He made such a fool out of himself through his vain deceit that he thought that he could not prove his own personal existence. Of belief in the reality of self, he himself wrote: "...unavoidable as is this belief - establishe though it is not only by the assent of mankind at large, endorsed by divers philosophers, but by the suicide of the sceptical argument - it is yet a belief admitting of no just fication by reason: nay, indeed, it is a belief which reason, when pressed for a distinct answer, rejects. (First Principle 4th Edition, N.Y.D. Appleton and Co., 1897, p. 67). But did Spencer believe that he himself made this assertion? "If he believes that he makes the assertion, and believes that it is a reasonable assertion, by the very fact he admits 'The realit of self,' and admits it as a reasonable belief. If he does not believe that he makes the assertion, and that it is not reasonable, he tells us ipso facto to reject it." (Lucas, Agnosticism, p. 108)
- Some philosophies deny the reality of truth, and yet their own struggles and the uncertainty of their own philosophy reveal a need for truth. Woolsey Teller, an atheist, affirmed that thinking is a mere mechanical vibration in the brain produced by external and internal material pressures. If such is the case our thoughts cannot hope to be rational or furnish us genuine insights into reality. One would have no reason to assume that one vibration was better or truer than another. The brain that vibrated atheism could not claim to be more intelligent than the brain that vibrated atheism. And yet, atheists assume that, at least with reference to the question of God's existence, they are more reasonable than the Christia Although man in sin does not always reason well, yet Christian ity does show us that reason does have real power since man and his power of reasoning were created by God who gave him this avenue of learning truth.

C. Some philosophies by their denial of moral live reveal man's need for a moral standard. Certain philosophies end up with a declaration on moral bankruptcy by teaching that there are no fixed standards, but that all is simply human will and custom which must be changed according to man's will. And yet, these same individuals often write and act as if there are standards that men ought not to violate. And yet, whence can one derive a moral standard, whence comes the concept of ought, of duty, if man be but an animal with the power and right to frame his own moral code. T.H. Huxley, an agnostic, spoke of ought and the ethical ideal (Agnosticism and Christianity, p. 37-38, 46). Max Otto, an atheistic professor of philosophy, wrote of ethical quality and of a worthy role in life (The Human Enterprise, p. 41, 56, 75).

Man needs the moral teaching of Christ. Man needs His standard.

Man needs the authoritativeness of Christ and His teaching.

Man needs the motivation to right living which Christ supplies.

- D. Philosophies reveal that something is wrong, that something is out-of-joint. Christ and the Bible show us the sin and ignorance which so degrades man. Christ provides for forgiveness so that men may be cleansed and healed of the sickness of sin.
- E. Philosophies often reveal man's yearning for immortality. One Grecian philosopher who denied immortality, yet established a school which he hoped would perpetuate and commemorate his name and memory. William James, in writing to his dying father, spoke of how immortality would clear so many things up, and meet such a real need.

It is Christ who has abolished death and brought life and immortality to light through the gospel (2 Tim. 1:10).

IV. APPROACH

A study of philosophies may help us to better appraoch some of God's wandering creatures. In Acts 17 the apostle Paul used a knowledge of philosophy in teaching the gospel to some Athenians. First, it was not an easy matter to convict proud and philosophical Athenians of ignorance. And yet, Paul did it out of their own teaching (Acts 17:23). We can show that the agnostics admit that they do not know about God, whether He is or whether He is not. Since they are ignorant they ought to be willing to listen to someone else to see whether they have the truth on the matter. Ch. yes, it is true that they think that in the very nature of the case one cannot know about God, but let them not be so proud as to think that because they have not admitted that there is enough evidence to justify theism, that no one else can find such evidence, or that no one else is justified in drawing a different conclusion from the evidence than that which they draw.

Second, Paul led them to the truth which they sought (Acts 17:23)

Third, he built on the truth which they realized (17:28)

Let us briefly illustrate this with reference to Pragmatism. Pragmatism emphasizes human experience. We can show: (a) Human experience shows a need for spiritual and moral values. In fact, that human experience reveals man's need for Christ. (b) Human experience in some real measure confirms Christianity, for the proof of the pudding is in the eating thereof. Christ cleanses, ennobles and satisfies the soul. (c) There have been other experiences than our personal experience, from which we can learn through their testimony, witness and teaching. We can go on to show that the advent, work, resurrection, and ascension of Christ was connected with the personal experiences of the apostles and others in the first century. Their witness has been recorded for us.

Pragmatism also emphasizes the idea that a thing is true if it works. The Christian is willing to submit to the fruit test, i.e. that a tree is known by its fruits. However, the Christian can point out to the pragmatist that the pragmatist himself realizes that because a thing works for some people (for example, Stalin's way worked far better for him than for the multitudes he slew) it is not necessarily good or true. We must view things not from the standpoint of the moment but from the view of a long run. And when life is viewed in the light of the long run, which involves viewing it in the light of God's will and eternity, Christianity is the only thing that does work.

The pragmatist also emphasizes the idea of growth. John Dewey stated that the aim of education and life is growth. The aim of growth is more growth. But there is growth and there is growth. Dewey tried to distinguish between good and bad growth by saying that growth is good if it leads to further avenues of growth, and bad if it does not. But this is not sufficient. All growth cuts one off from certain avenues of growth and opens up other avenues of growth. So we need some standard in the light of which to evaluate growth. Furthermore, if Dewey was right and death ends all then the aim of education and of life is defeated, for death ends growth, and disintegrates the growth that has taken place up to that time. So if Dewey was right about growth and about annihilation, it is futile to try to attain the goal of education and of life! Christ provides us with standard, opportunities, and motivation for growth in this life, and also an eternity in which to grow, for He has defeated death which would destroy all growth.

Those, then, are some suggestions concerning Philosophy and Christianity which may be of some value to others, as they have been of value to the speaker. These things may help us to understand that we should not permit anyone to rob us of our crown of eternal life through philosophy.

CHRIST, THE FULNESS OF THE GODHEAD (COL. 2:9-10)

Christ's teaching is far above all philosophies and traditions, and Christ, the author of that teaching, is far above all human beings. Since in Him dwells the fulness we need now, we must not, thank that we must go to the philosophers, or the old law, in order to be made complete.

CHRIST THE FULNESS OF THE GODHEAD

A. "It denotes all that distinguishes God from the highest of His creatures; all the attributes and powers of which God is full, and in which our conception of God finds its realization." (Beet, p. 179)

"Thus, in these two or three words, he has comprised all that the Scriptures teach us in various places of the richness of the perfections of our Lord and Saviour. For instance, it tells us that he is full of grace and truth, that he is the wisdom and the power of the Father (I Cor. 1), that he has the words of life (John 8); that he is the way, the truth, and the life (John 14); that in him are hid the treasures of wisdom and knowledge (Col. 2); that he has that might and strength which sustains all things now, and which created them at first; that he is the everlasting Father (i.e. the Father of Eternity, Isa. 9) and has immortality and incorruption, and has an infinite understanding..." (Daillé)

Thus we should honor the Son, or we fail to honor God (Jo.5:23).

B. It dwells in him bodily: "i.e. in bodily form and manner." (Beet, 179) "...pointing to Christ's human body, not to the Church of to the created world. The fulness of the Godhead dwelt in Him as the Eternal Word (Chap. 1:19) and because of this when the Word became flesh (John 1:14), the fulness dwelt in Him 'bodily,' "in bodily fashion." (Schaff) God manifested in the flesh (I Tim. 3).

This again shows the falsity of the Gnostic's position that Christ's body was but a phantom, and of Mrs. Eddy that Christ seemed to have a physical body, but it seemed so only to mortal mind which is nothing claiming to be something.

C. This does not mean that Jesus Himself is also the Father and the Holy Spirit. The church is called the fulness of Christ (Eph. 1:23), but it does not mean that the church itself is Christ; that the church is "all the Christ there is!"

Christ is the <u>image</u> of the invisible God (Col. 1:15). An image is not an image of itself.

II. WE MADE COMPLETE (MADE-FULL) IN CHRIST

A. "Since He is full, in Him ye are made-full or made-complete; same word as in Ch. 1:9, 25. It denotes a filling up of an

outline of any kind. The outline here is sketched by the needs and aim of our being. They who are in Christ, and so far as they are in Him, find in Him their need supplied and their goal attained. In them remains no unfilled chasm. They have therefore no need to seek anything away from Christ." (Beet, 179)

B. We do not need to go to angels to be complete, for he is their head (principality and power). "The repetition of these terms indicates that the false teachings presented the angels as mediators, or in a manner which detracted from the sufficiency of Christ. This affirmation of the absolute superiority of Christ to the angelic world meets this error. Nor is this superiority simply one of position, since the head is in vital connection with the members, which derive their life from it ..." (Schaff) "This implies that He is not only their Ruler but stands to them in the relation of the head to the various members of a living body, viz. "The living and controlling source of their power and action." (Beet)

III. WE DO NOT NEED MODERN REVELATIONS

- A. So-called modern prophets are unnecessary. They are false prophets. They assume that they have something in the so-called modern revelation that we need to make us complete. This is not true. The revelation of God in Christ was sufficient in the first century to make people complete, and it is still sufficient.
- B. What if someone says that the Old Testament gave way to the New Testament, so it is not surprising that the New Testament should give way to some "latter-day" revelation, such as that of the Mormons (Latter-Day Saints). We reply:
 - 1. The Old Testament announced its own end, and said something was to take its place (Jer. 31:31-34; Heb. 8:6-13; 12:22-28). The New Testament does not look forward to another covenant on earth, but to the consummation of this one in eternity (Acts 2:34-35; I Cor. 15:24-28).
 - 2. The sacrifices of the Old Testament were not sufficient, so they looked forward to the sacrifice of Christ. Christ sacrifice is sufficient, and there is no more sacrifice for sin (Heb. 10:1-20). The Old was incomplete for its sacrifice was insufficient. The New is sufficient for its sacrifice is sufficient.
 - 3. Of no one in the Old Testament could God say, "I am like that individual." It can be said of Jesus, that God is like Christ (John 14:9). Of none in the Old Testament could it be affirmed that he was the fulness of God (Col. 2:9), but of Christ it is. There can be no greater revelation of God than His revelation in Christ. Thus we see that here, too, the New Testament is complete where the Old is incomplete, insufficient.

The revelation in Christ, and our abiding in Christ, is sufficient to make us complete. The first century reve-

lation enables us to be complete in Him, and it is impossible to be any more than complete in Christ, so there is no need or room for modern prophets. These so-called inspired modern prophets are false prophets, and lead us away from the completeness which is in Christ.

4. The Old Testament promised another prophet, like unto Moses, who was to supersede Moses (Deut. 18:15-18). Moses was the: (a) Great Deliverer; (b) Mediator; and (c) Lawgiver of the Old Testament. It was Mediator of the Old Covenant Law which God gave through Him. Christ is the prophet like unto Moses (Acts 3:22-23). He is our Great Deliverer; Lawgiver; and Mediator.

The New Testament, however, does not proclaim anyone to come to take Christ's place and to replace His Covenant. Christ promised that the Spirit would come and: (a) Bring to the apostles' remembrance all things that Jesus had taught them (John 14:26). (b) The Spirit would teach them all things (John 14:26). and guide them into all truth (John 16:13). By the time the last apostle died the promised Jesus in John 16:13 had been fulfilled or Jesus was a false prophet. But we know that He told the truth, and thus the truth had been delivered by the time the last apostle died. (c) The Spirit was to glorify Christ, and would show them the things of Christ (John 16:13-15).

Since these things are true, then in the revelation of Christ which was made in the first century we are made complete (Col. 2:10). In Him we find all the treasures of wisdom and knowledge (Col. 2:3). What we need, then, to do is to Col. 2:6-7 and beware of anything which suggests that the first century revelation of Christ is insufficient (Col. 2:4, 8).

C. We do not need to so-called rules of perfection of certain religious orders.

THE CIRCUMCISION OF CHRIST (COL. 2:11-12)

The three references to circumcision in <u>Col. 2:11</u> indicates that "the false teachers insisted on circimcision as a condition of salvation" (Compare <u>Gal. 5:3</u>; <u>Acts 15:1, 3</u>). "This reveals a Jewish element in the error here combated (In v.16 this suggestion is placed beyond doubt). Paul declares that circumcision by the hands of men is needless for the servants of Christ because they have already undergone a more complete circumcision..." (Beet). It was unnecessary for those who are complete in Christ, who have His circumcision, to seek completion in the law of Moses.

I. WAS THIS CIRCUMCISION BAPTISM?

There are some who maintain that circumcision has given way to baptism, and that baptism thus takes the same place in the New Testament that circumcision did in the Old. Thus they argue that infants ought to be baptized. However, only male infants were circumcised, so shall we baptize male infants only? If baptism now takes the place of circumcision it would not prove that infants are to be baptized since we must look to the New Testament for instruction as to who is to be baptized. It instructs us to baptize believers, not infants who cannot believe (Matt. 28:19-20; Mk. 16:16; Rom. 6:3-5; Gal. 3:26-27). However, this circumcision of Christ is not baptism.

- A. It is not made with hands. "It emphasizes the absence of human agency." (Beet). Baptism is administered by human agency (Matt. 28:19-20).
- B. It involves the laying aside of the body of the flesh, a cutting off of that body. Baptism does involve the physical body, but it does not cut off the physical body. So it is not here speaking of baptism, for this circumcision involved a body which could and should be put off in this life. It is put off when we become Christains. This body is the old man of sin, the works of the flesh. Rom. 6:6; Gal. 5:19-20; Col. 3:5 shows that the members of this body are sins (Gal. 5:24). Paul is not referring to the physical body itself, but to the "organism of sin" (Schaff). It may be called the sinful flesh (Rom. 8:3), the body of the sins, because it is through the members of the body that the various appeals are made to the human heart, and it is through a misuse of the members of the body that we sin, and pass under its dominion.

"Circumcision is only the outward removal, by human hands, of a small part of that body which to so many is an instrument by which sin holds them captive. But the servants of Christ have stripped off from themselves and laid aside their entire body of flesh, inasmuch as they have been completely rescued from its deadly dominion." (Beet). One was a physical severance, the other is spiritual.

C. There is a parallel in the two circumcisions in that without the old, one could not enter into the communion of ancient

Israel, and without the circumcison of Christ one cannot enter into the spiritual communion.

II. WHAT IS THIS CIRCUMCISION?

- A. Baptism is referred to. This recalls Rom. 6:3-5. "...recalling forcibly the ancient mode of the rite...and the baptismal water under which the convert sank and from which he rose." (Beet was a Methodist). "This passage shows that immersion was the mode in the Apostle's mind; that he meant to represent it as the only mode is denied by most commentators." (Schaff, a Presbyterian). But it is the only act for water baptism which is taught in the New Testament. To accept anything else is to depend on man's word and tradition and not on what God commanded.
- B. Faith is involved, for baptism is an act of faith. They were raised through faith in the operation of God who raised Christ from the dead. Saving faith "rests upon the recognized power of God." (Beet) "Only through faith in such a God as is able to and is willing to raise us up spiritually, can we partake in this new life." (Schaff).
- C. All this indicate that faith and baptism are connected with this spiritual circumcison, but what is this spiritual circumcision? (Since it is made by God and consists in the cutting off our sins, we can see that it is simply the forgiveness of sins. Forgiveness takes place in the mind of God. God has ordained the conditions on which He will bless faith. When from a heart of faith, trusting in Christ's cleansing blood and in His resurrection, we are buried with Christ, God performs an operation on us (He circumcizes us) and raises us to the new life in Christ. In other words, He forgives us. The old man is buried, and the new man is raised to walk in newness of life. This is no more "water salvation," than walking around Jericho's walls (Heb. 11:30) was destruction by feet. God simply ordains the conditions faith must be met, and when in faith we meet His conditions, He brings the promised results.

III. WILL YOU ACCEPT THE CIRCUMCISION OF CHRIST?

- A. If you are not a Christian you are dead through your trespasses, or sins. You need to be quickened, or made alive.
- B. You can be made alive by God's Spirit through His living word, which is the seed of the kingdom ([k. 8:11]). You can be purified through obedience to the words which sanctifies (Jo.17:17; I Pet. 1:22-23).
- C. In other words, accept God's mercy by accepting His terms of forgiveness (Mk. 16:15-16; Acts 2:38; 22:16; Rom. 6:3-5).

 "Since surrender to death is the just and inevitable punishment of sin, restoration of sin, restoration to life implies forgiveness; and necessarily follows it. Just so, to a man doomed to die, pardon is life. "Forgiven: literally bestowed-favour-upon" (Beet).

A VOLUNTARY HUMILITY (COL. 2:18)

Some individuals who are not seduced into immortalities are yet led astray by false teaching concerning the worship of God. Thus in the name of religion and humility, the devil leads men and women astray. But it is not the less deadly because done in the name of religion, in fact it can be even more deadly for since it is done in the name of religion and humility, people are more easily deceived by it, and they think that an individual who opposes such is himself irreligious, or at least sadly misinformed.

They overlooked the fact that the devil is the great counterfeiter. God ordains the true worship, and the devil set forth systems of worship which he says are just as good. God requires humility ($\frac{\text{Matt.18}}{1-3}$; $\frac{1-3}{1-3}$; $\frac{1-3}{1-3}$; $\frac{1-3}{1-3}$; and so the devil sets forth ordinances for men to follow, and which he persuades them to view as manifestations of humility.

I. WE CAN BE BEGUILED OF OUR REWARD

.....

- A. "Rod-of-the-prize: by giving as an umpire as unfavourable judgment. This one word is a compound of that rendered prize in I Cor. 9:24; Phil. 3:14. And the prize is in each case the same, viz. eternal life, the reward of victory in the good fight of faith: I Tim. 6:12. In verse 16 some one is supposed to be pronouncing sentence on the ground of eating and drinking. Here some one is supposed to be setting up himself as umpire in the Christian race and judging the prize in a spirit hostile to Paul's readers." (Beet). "The figure, borrowed from the games, suggests an unfair decision of the umpire in awarding the prize..." (Schaff)
- B. Individuals who set themselves up as umpires, and try to tell us what is right and wrong without referring us to the word of God, are dangerous men whom we ought not to follow. Neither in the Old Testament (Isa. 8:20) nor in the New were such mer authorized (I Pet. 4:11). These things these men set forth have their origin in human will and not divine will. "Willingly, of his own choice or impulse; this is almost equivalent to 'arbitrarily,' and agrees best with the exact sense of the Greek word." (Schaff)
- C. It is not enough to say a man is humble or teaches some acts of professed humility.

II. VOLUNTARY HUMILITY AND THE WORSHIPPING OF ANGELS.

A. Some heretics then, and now, maintain that angels should be worshipped. "This was the outward evidence of the false humility." (Schaff) In speaking of the first commanded (in the decalogue) Remish writers say: "But in the exposition of this precept, it must also be accurately taught, that to this law are by no means repugnant the veneration and in/ocation of the holy angels, and of the blessed souls who enjoy the glory of heaven, nor the honour which the Catholic Church

has also ever paid to the bodies and ashes of the Saints. For, were a king to issue a proclamation to the effect that no one assume the royal character, or accept the respect and honour due to the royal person, who so instance as at once to conclude, that the king was unwilling that respect should be paid to his magistrates?" J. Donovan, Catechism of the Council of Trent. Dublin: James Duffy, 1867, p. 315) Fe then discusses "In what manner Angels may be worshipped, is shown from the Scriptures," but there is no scriptural way (Rev. 19:10; 22:8, 9; Col. 2:18).

These individuals who contended for the worship of angels are depending on human, not divine, will.

Since we are not to worship angels, how can one think that we ought to worship and invoke spirits of departed men? Peter rejected such worship (Acts 10:25-26). "It cannot be supposed that Cornelius meant to do divine homage to Peter, or John to the angel (Rev. 19:10; 22:8, 9), so that the rebukes in these two cases clearly forbid secondary worship." (R.F. Littledale, Plain Reasons Against Joining the Church of Rome, p. 29, footnote).

It cannot be said that since we ask living saints to pray for us, that we can pray to dead saints and ask them to pray for us. We have New Testament authority for the one but not for the other. Where is the scripture that says that the dead saints can even hear our prayers? It is not sufficient to say that the living pray for one another, for that does not prove we can speak to the dead. The living talk with one another, is therefore spiritualism true? Can all of us talk with the dead? We can to the living! Let us not use human illustration a practices and out of them construct "divine" doctrines. Only the Scriptures can show us what is the will of God.

B. This is all done under a voluntary humility, on a pretext of true abasement. "It was false humility that led men first to think of approaching to God through the medium of mere creatures. They professed to believe him too great, and themselves too unworthy, to admit of direct intercourse. This would have been true, if he had not, of his infinite mercy, provided and revealed to us a medium of intercourse, and declared that his throne of mercy was accessible to any sinner of the human race who should come to him in the name of Christ. Having this revealed to us in the scriptures, it is both our privilege and duty to come to him, in obedience to his invitation." (William M'Gavin, The Protestant, Hartford, Hutchison and Dwier, 1834, I:322).

Come through Christ (John 14:6; Eph. 3:12; Matt. 11:28; Heb. 3:18; 4:16).

"When we ask the prayers of men, we know that they hear our addresses to them....Many of the ancient fathers doubted, whether the saints know anything that is done on earth (after their departure, J.D.B.). Augustine was of the opinion that they know no more what we do on earth, than we know

what they do in heaven.' For proof of this, he quotes the following words of Isaiah: 'Abraham is ignorant of us, and Israel knoweth us not,' <u>Isaiah 43:16</u>. (Aug. de Cura pro mort, agenda, c. xiii; de vera Relig. c. xxii.)

Christians on earth are told to pray for one another, so there is clear authority for such. "But the same gospel, on the contrary, says not a word about any such address being directed or permitted, to be made to angels or spirits. It even condemns all addresses of this kind, under the opprobrious name of will-worship. Col. 2:23." (Charles Elliott, Delineations of Roman Catholicism, II:488)

"There is no part of Scripture which teaches the invocation of saints.

There is no express command in Scripture which enjoins it.

There is no promise that such an invocation is acceptable to God, or useful to man.

There is no example furnished in Scripture which shows that the saints who have departed from this life have been worshipped

There is no threatening in Scripture, no example of punishment threatened, or executed against those who refuse to worship the saints." (II:489-490).

They cannot be mediators in heaven for us, for there is but one mediator (I Tim. 2:5). Roman Catholics say that this means that there is but one mediator by redemption, but this passage says nothing about any other mediator, and no other passage authorizes us to believe that we have other mediators in heaven. The passage tells us that there is one mediator, and further identifies Him as the one who died for us.

Worship of saints and angels forbidden (Acts 10:25; Rev. 22:9).

The Roman Catholic does not ask of the departed saint just what he asks of the saint on earth. For example, they regard Mary as a dispenser of the blessings of heaven; as a savior of those sinners who are sinners above all others.

C. This vain humility is "like the humility of Ahaz, who haughtily refused the grace which the goodness of the Lord offered to him, upon pretence that he would not tempt him, Isa.7:11, 12." (Daillé) "In truth, all this pretended humility of spirit, with which these people mask themselves, is but a covering of real presumption, which, disdaining to be subject to the commands of God, would serve him after its own fancy, and not as he has appointed." (Daillé). This person is vainly puffed up in his fleshly mind. It is his mind, dominated by fleshly things, and not the renewed mind dominated by the Spirit. "Instead of obeying these (Heb. 4:16, etc.) holy and Divine calls of God and his ministers, you say, No, I will not do it. I am not so presumptuous as to go either to God or to His Son. I must beg the intercession of angels and saints, to present me before that Supreme Light. Can this be any-

thing but exalting yourself above God? Is it not a presuming that you know better than he what belongs to your duty and service? Is it not a hiding, under the fine words of a feigned humility, plain rebellion and disobedience to His holy Majesty? which is in effect the highest pride of which a creature can be guilty, since it is really a pretending that you are wiser than he, and that the way which he prescribes you is neither so good nor so reasonable as that which you have chosen. But let us forbear further argument. For where the apostle speaks, there is no need for us to discourse. His authority relies not on the succour of our reasons. Here, you see, it is expressly against our adversaries' corrupt usage. He formerly condemns the thing which they do. For they approve and daily practise this service of angels which Paul forbids, and ground it upon that same humility of spirit which he has condemned and destroyed; and thus become doubly culpable, inasmuch as they are not only rebuild, if I may so say, this Jericho of superstition which he has demolished, but also employ in its erection the very stones which he has blasted from heaven. What can error say against so clear a determination? By which charms can it avert this flash of lightning from falling on its head?" (Daille)

"Vainly puffed up; puffed up with pride despite the show of humility, and that without ground." (Schaff)

It is an error of the pagans also, as Plato said that "service must be done to the demons, (for so they called the angels,) as holding a middle place between the gods and men..." (Daillé)

D. They claim visions. "Dwelling in, or 'taking his stand upon,' the things which he hath seen. The weight of authority has led recent editors to reject 'not'; and the sense 'intruding' is inappropriate with the reading. Of the two explanations given above, the former is preferable, both on lexical grounds, and from its aptness in this connection, pointing to the false teacher as continually poring over the visions ('which he hath seen'), his 'illusions,' but 'delusions' in their influence. The 'spiritism' of modern times naturally suggests an illustration of the meaning." (Schaff) Also Mormons.

III. ARE YOU ON GUARD?

- A. If not false teachers will "rob you of the prize."
- B. If you follow them, you are not holding fast the Head, Christ (Col. 2:19).

WILL WORSHIP (COL. 2:20-23)

Those who do not hold fast the Head (2:19) continue to worship, but they do not worship right. There is such a thing as will worship, worship which is based on man's will and which may please him, but which is not acceptable to God. Those who are dead with Christ will not let themselves be bound with such. Or if they have been brought up in these things, they will turn from them when they see that they are will worship.

I. WE ARE DEAD FROM THE RUDIMENTS OF THE WORLD

- A. "If ye died; not doubt, but logical sequence. For death is plainly asserted in Ch. 3:3. It brings to bear against all restrictions of food the teachings of verses 11, 12: for baptism and resurrection imply death, and death is essentially a separation from the life previously lived." (Beet)
- B. These rudiments of the world would include all teaching which bound on them the prohibitions concerning food and drink, regardless of whether some tried to bring them over from the Old Testament, or whether they were prohibitions of men for the support of which no appeal was made to the Old Testament. Some may try to make it refer only to Mosaic injunctions, but Paul did not so limit it.

The prohibitions mentioned in verse 21 show that "the prohibitions are specific in form, and refer to certain kinds of food and drink, as appears not only from the word 'taste' but from verses 16 and (especially) 22. Defilment by contact with impure objects may be included, but is not suggested by the context." (Schaff). "This inference is strongly confirmed by verse 22: for food and drink are, and most things are not, destroyed in their use." (Seet) "Are for destruction by the using: they exist in order to be used up and thus destroyed. This proves that the forbidden things were articles of food. For all such are by their nature perishing; and attain the aim of their existence by being consumed. Cp. I Tim. 4:3; 'to abstain from articles of food, which God created to be partaker of.' Also I Cor. 6:13, 'food for the belly, and the belly for the food;' i.e. each is designed for the other, and both will pass away." (Beet) Compare Matt. 15:11, 17; I Cor. 8:8; I Tim. 4:4.

"Of the three words, the first seems to be somewhat stronger than the third, which seems to denote always a mere touch, whereas the first is sometimes used in the sense of 'take hold of.' Hence the RY. reverses the order of the AV. The words are in an ascending scale of stringency. Of this, that, and the other, these teachers say, 'Do not take it, do not even taste it, do not so much as touch it.' (Beat)

C. These teachers maintain that their regulations are a means to perfection, but Paul shows that they are not, but are: (a) Rudiments of the world from which we are severed; (b) Tradi-

tions of men (Compare Matt. 15:9). Instead of perfecting us, they lead us away from Christ's will.

It will not be enough for our Roman Catholic friends to maintain that these prohibitions which were not binding were those of the Old Law. Paul did not so limit it. "And it is in no way credible that he should grant the pope, or any other man, that which he denies to Moses, or should respect their laws more than His." (Daillé)

D. All these things are condemnable because they are based on man's authority, and not God's (Col. 2:22). "Dear brethren, by this short and simple method you may easily settle your thoughts about all the differences which rend Christendom at this day. Take the book of God, and admit nothing into your belief but what you shall find either asserted or commanded there; refusing whatever the word of the Lord has not authorized." (Daillé)

II. WILL WORSHIP MAY HAVE A SHOW OF WISDOM

"...have the reputation of wisdom, but lack the reality..." (Schaff) They may seem good and wise to those who are not grounded in the truth, and who do not hold fast the Head, and measure all things by the word of God. This show of wisdom may be manifested in three ways:

A. Will worship. "Self-imposed arbitrary worship" (Schaff). Men think they are exceptionally devout and pleasing to God, when they bind on themselves rules which prohibit what God has permitted to us, or which seem to make the Christian life harder for them. "It seems magnanimous and heroic to be discontented with what God has commanded for his service, and to have resolution to exceed it." (Daille)

Of this Barnes wrote: ("worship beyond what God strictly requires - supererogatory service. Probably many of these things they did not urge as being strictly required, but as conducing greatly to piety. The plea doubtless was, that piety might be promoted by service rendered beyond what was absolutely enjoined, and that thus there would be envinced a spirit of uncommon piety - a readiness not only to obey all that God required, but even to go beyond this, and to render him voluntary service. There is much plausibility in this; and this has been the foundation of the appointment of the fasts and festivals of the church; of penances and self-inflicted tortures; of painful vigils and pilgrimages; of works of supererogation, and the merits of the 'saints.' A large part of the corruption of religion have arisen from this plausible but deceitful argument. God knew best what things it was most conducive to piety for his people to observe; and we are most closely to what he has appointed, and observe no more days and ordinances than he has directed. " Christ has not authorized a special day to commemorate HIs birth, and so we have no such religious ceremony.

See the Rule of Benedict, for its prohibitions.

These very individuals may leave undone or change some of the very things which God has authorized.

- B. Humility. Compare MAtt. 6:16. It may seem humble to do these painful things, or abstain from certain things which God permits, but it is not true humility. "self-abasement" (R.S.V.) These individuals may renounce all possessions. The Rule of Benedict permitted private possessions to a monk only on express permission of the head of the group. (Catholic Encyclopaedia, II:438)
- C. Severity or harsh treatment of the body. Our body is the temple of the Holy Spirit (I Cor. 6:19), and is to be given as a living sacrifice (Rom. 12:1-2). "There is no religion in ragged or squalid clothing, in a dirty face, or in offensive personal habits, in filth and defilement, and in setting at defiance the decencies of life." (Barnes) The ascetic practices specifically referred to in this context are concerning foods, and perhaps also festival or fast days (Col. 2:16, 21). However, this attitude of harsh treatment of the body spreads into a host of things. Pagans cut themselves (I Kings 18:28). Sack cloth and ashes. Penance.

Flagellation: "The history of the whip, rod, and stick, as instruments of punishment and of voluntary penance, is a long and interesting one." (The Catholic Encyclopaedia, VI:92)

"The canon law (Decree of Gratian, Decretals of Gregory IX) recognized it as a punishment for ecclesiasics; even as late as the sixteenth and seventaenth centuries, it appears in ecclesiastical legislation as a punishment for b<u>lasphe</u>my, concubinage, and simony. Though doubtless at an early date a private means of penance and mortification, such use is publicly exemplified in the tenth and eleventh centuries by the lives of St. Dominic Loricatus (P.L. CXLIV, 1017) and St. Peter Damian (d. 1072). The latter wrote a special treatise in praise of self-flagellation; though blamed by some contemporaries for excess of zeal, his example and the high esteem in which he was held did much to popularize the volum ary use of the scourage or 'discipline' as a means of mortification and penance. Thenceforth it is met within most medieval religious orders and associations. The practice was, of course, capable of abuse, and so arose in the thirteenth century the fanatical sect of the Flagellants though in the same period we meet with the private use of the 'discipline' by such saintly persons as King Louis IX and Elizabeth of Thurinoia." (Catholic Encyclopaedia, VI:93)

FASTING

"I pointed out that our Church nowhere enjoins or gives rules for either fasting or (mind this) feasting; and that in the "Homilies" she evidently means by fasting such control of the baser parts of our nature as ought evidently to be not occasional by constant and habitual. If, with a view and as a means toward that, any one finds it expedient to adopt on certain days a more spare diet than ordinary (which she leaves to each individual's discretion), and wishes to fix on the days which his ancestors were accustomed so to distinguish,

for the use of such a person, she marks in the calendar the old accustomed days. I added that fasts on certain days, though neither enjoined nor forbidden by our Church, are more apt to prove a substitute for habitual moderation and ν self-control than an exercise towards it; and that in the Sense of what is called in the Ascetic (Romish and Tractite) language "mortification," i.e. self-inflicted privation and pain, as something in itself--as pain--acceptable to God; fasting, scourging, hair-shirts, flint bed, etc., ought all to be classed together, all being alike unscriptural and alike (strange as it is) coveted by the natural man under some circumstances as making man effect atonement for himself. Witness the Fakirs, the Hindu ascetics and self-sacrificers, etc." (Jane Whately, Life and Correspondence of Richard Whately, London: Longmans, Green, and Co., 1866, Vol.II, p. 55). A Short History of Monks and Monasteries by Alfred Wesley Wishart. Trention, N.J.: Albert Brandt, Publisher.

Even among the Christians there were hostile as well as friendly critics of monasticism; Jovinian, whom Meander compares to Luther, is a type of the former. Althought a monk himself, he disputed the thesis that any merit lay in celebacy, fasting or poverty. He opposed the worship of saints and relics, and believed that one might retain possession of his property and make good use of it. He assailed the dissolute monks and claimed that many of Rome's noblest young men and women were withdrawn from a life of usefulness into the desert. He held that there was really but one class of Christians, namely, those who had faith in Christ, and that a monk could be no more. But Jovinian was far in advance of his age, and it was many years before the truth of his view gained any considerable recognition. He was severly attacked by Jerome, who called him a Christian Epicurean, and was condemned as a heretic by a synod at Milan, in 390. the reformers were crushed for centuries. page 127

But Benedict's bodily escape from the wickedness of Rome did not secure his spiritual freedom. "There was a certain lady of thin, airy shape, who was very active in this solemnity; her name was Fancy." Time and again, he revisited his old haunts, borne on the wings of his imagination. The face of a beautiful young girl of previous acquaintance constantly appeared before him. He was about to yield to the temptation and to return, when, summoning all his strength, he made one mighty effort to dispel the illusion forever. Divesting himself of his clothes, he rolled his maked body among the thornbushes near his cave. It was drastic treatment, but it seems to have rid his mind effectually of disturbing fancies. This singular self-punishment was used by Godric, the Welsh saint, in the twelfth century. "Failing to subdue his rebellious flesh by this method, he buried a cask in the earthen floor of his cell, filled it with water and fitted it was a cover and in this receptable he shut himself up whenever he felt the titillations of desire. In this manner, varied by occasionally passing the night up to his chin in a river, of which he had broken the ice, he finally succeeded in mastering his fiery nature." pages 132-133

One day some peasants discovered Bendict at the entrance of his cave. Deceived by his savage appearance, they mistook him for a wild beast, but the supposed wolf proving to be a saint, they fell down and reverenced him. pages 132-133

The rules consist of a preface and seventy-three chapters. The prologue defines the classes on monks, and explains the aim of the "school of divine servitude," as Benedict described his monastery. The following is a partial list of the subjects considered: The character of an abbot, silence, maxims for good works, humility, directions as to divine service, rules for dormitories, penalties, duties of various monastic officers, poverty, care of the sick, daily rations of food and drink, hours for meals, fasting, entertainment of guests, and dress. They close with the statment that the Benedictine rule is not offered as an ideal of perfection, or even as equal to the teaching of Cassian or Basil, but for mere beginners in the spiritual life, who may thence proceed further. pages 139-140

IF YE BE RISEN WITH CHRIST (COL. 3:1-2)

If we have not been buried with Christ in baptism, we have not yet teen raised with Him to walk in newness of life (Rom. 6:2-5). However, if we have been raised with Christ we have been raised to a new life which involves new obligations. Paul "Takes up a statement in Ch. II:12 and makes it a basis of exhortation. Through the resurrect tion of Christ we have been made citizens of the world to which He has gone and sharers of its wealth and glory." (Beet)

If men were diligent in carrying out these demands of the Christian life, they would not be led into false ascetisism.

What should we do, and why should we do it, if we be raised with Christ?

I. WHAT WE SHOULD DO

- A. Seek the things which are above. (a) What is above (Rom. 2:7) (b) How do we seek these things? (Matt. 6:33; Col. 3:17). (l) "Indeed every effort to please Christ and to advance His kingdom may be looked upon as an effort to gain the things at His right hand: for these are an inevitable and known result of such effort." (Beet)
- B. By setting our minds on things above (Col. 3:2). "Literally the things above, makes these the objects of your thought." (Beet). This is most fundamental. Some are trying to serve God a part of the time, but they find no real happiness for they are frustrated. They have a divided mind, they try to follow the heavenly path while setting their minds on things below. Do we think of our conduct in its relationship to our heavenly aim? Do we see beyond our discouraging circumstances to the glories of heaven? If so, we shall turn from some courses of conduct, and we shall bear discouragement without ceasing to serve God.
- C. By recognizing that our true treasure is there (Matt. 6:19-21)
- D. This involves right living here below (3:5-17). We must not seek the things below. This does not mean that we should not work and use material things (2 Thess. 3:6-15; I Tim. 5:8).— It does mean that material things are not to constitute our aim in life. We need to eat, but our belly should not be our god (Phil. 3:19). The things of this world which we must avoid (I John 2:15-17).

II. WHY WE SHOULD DO IT

A. We have died and have been raised with Christ (Col. 2:1, 3). If we fail to live the new life we are failing to live in harmony with one of the meanings of our baptism, i.a. we were raised to walk in newness of life (Rom. 6:4). Does your life show that you have been raised with Christ? Gr does it show that you need to recall the meaning of your baptism, so that you may rededicate your life to His way.

B. Christ is in heaven at God's right hand. His reward with him (Rev. 22:12). ("Under the Mosaic law, the faithful always turned their eyes and thoughts towards the temple at Jerusalem, because it was the resting-place of the pledges of God's covenant with them, and of the most precious symbols of his presence and glory. Judge what our affection and earnestness should be for heaven, which contains the true ark of God, where all the fulness of the Godhead dwells, not in shadow and figure, but really and bodily? Yea, more; Jesus Christ is our Head, and we his members." (Daille, p. 167)

Christ is sitting at God's right hand. He is Lord, and has to command us to seek the things above. "The apostle, if we please to hear him, will tell us in two words, what it is to sit at the right hand of God. For in I Cor. 15, speaking of the state to which Jesus Christ has been exalted in the heavens, and in which he shall remain to the end, (instead of saying as the prophet, in Psal. cs., from whom the expression was taken, that the Lord should sit at the right hand of the Father; he says simply, that he shall reign till he has put all his enemies under his feet; an evident sign that this sitting at the right hand of the Father is nothing but that supreme dominion which has been given him over all things, and which he does and shall exercise to the end of all ages, inasmuch as God has made him 'both Lord and Christ,' as St. Peter speaks, Acts II:38. And this consideration again mightily strengthens the holy apostle's exhortation. For since in heaven is the throne on which the Prince of the universe sits, and from which he dispenses and governs all things at his will; there is great reason we should turn our eyes thither, and have this royal court of our Sovereign in mind night and day, to comfort ourselves under the trouble, which either the iniquity of men and devils, or the intemperance of other creatures, gives us, and to form our manners, and all the parts of our life, after the will and by the example of so great and so holy a Monarch. (Daille), p. 168)

C. Glory (3:4).

III. HAVE YOU BEEN RAISED WITH CHRIST?

- A. If so, walk in newness of life.
- B. If not, now be Rom. 6:2-5. Remember that if you have not been buried with Him in baptism, you have not been raised with Him to the new life.

CHRIST OUR LIFE (COL. 3:3-4)

The standard of the new life, and the source of the new life, is thrist, We are to be bound by Him, and not by the traditions of men Sol. 2:18-23), or the old manner of life (Col. 3:1-2). Briefly the apostle here tells us that a death has taken place; what is the manner of our present life; and the manifestaiton of life for which we may hope.

I. YE ARE DEAD

- A. "Every death is the privation of some life which was possessed." The life to which we have died $(\underline{Eph. 2:2-3})$
- B. We have died in order that we may live (2 Cor. 5:14, 15, 17; and Rom. 6:3-5; Col. 2:11; Gal. 2:20; 5:24; 6:14; I Pet. 4:1-2).
- C. "And the dead care nothing for things pertaining only to the world they have left. So, if Christians are true to their profession, will they no longer care for things merely belonging to earth." (Beet) For example, Saul the persecutor died, and Paul the persecuted lived. We do not seek in Paul the old persecutor Saul, for that man died. Is it so with you? Or have you permitted that "dead" man to undergo a resurrection, so that the old man is now found in you?

This does not mean that it is impossible for Christians to be or go back to the things of the world, or to be tempted by them, for the apostle tells them in the very next verse (Col. 3:5) to put to death the things of the old man. So Christians are still faced with battles and the need for continued victories.

. CHRIST IS OUR LIFE NOW

A. "Our life is hidden with Christ in God. 'In the double sense of safety and concealment' (Cambridge Bible), here more especially the latter. Lightfoot beautifully paraphrases: 'When you sank under the baptismal water, you disappeared for ever to the world. You rose again, it is true, but you rose only to God. The world henceforth knows nothing of the new life, and (as a consequence) your new life must know nothing of the world!" (G.W. Garrod) Of course, the world sees our manner of life.

On this verse, Beet commented: "Lies hidden: beyond human sight and beyond reach of accident and death. With Christ: for they are dead, buried, and risen with Him. Whatever Christ has and is, they share. In God: the surrounding and life-giving element of the new life, and its impenetrable bulwark. As Christ is John 17:21, in the Father, so are Christians with Christ in God.

This does not mean that it is impossible for us to fall from grace, for we can be drawn away ($\underline{James 1:13-15}$). However, if

we keep the faith we are guarded by the power of God and no one can take us from Him (I Pet. 1:5). If we fail to keep the faith we fail to continue in Him (I John 2:24). Put to death sins or suffer wrath (Col. 3:5-6).

- B. Christ our life. "Not only is our life hid with Christ, Christ is Himself our life." (Garrod). Compare Phil. 1:21:

 John 11:25. God is the ultimate source of this life (Jo.5:26)
 and He has given us this life through and in Christ (John 5:26)

 John 1:4). Christ is the author of the new life, for through His word He has quickened us (Eph. 2:1). He is the author of this life, for through Him we were cleansed and raised to the new life (Rom. 6:3-5). Those who have the Son have the life (I John 5:12), but we must continue in the Son (I John 2:24).
- C. This does not mean that the life on earth has no meaning for us. Instead, they give this earth-life new significance and new direction. "The believer's death and his pursuit only of things in heaven will in nowise unfit him for life on earth, or lessen his interest in things around. For the thing of earth reach forward in their influence into the world to come. Even the details and drudgery of common life receive thus importance and dignity. On the other hand, the new light in which he views all things will save him from the degrading tyranny which the uncertainties of earth exercise over those whom Christ has not made free." (Beet, pp. 205, 206).

III. THE GLORY OF THIS HIDDEN LIFE SOMEDAY TO BE MADE MANIFEST

- A. Christ's second advent will reveal Him to the world and also will bring our salvation, and thus reveal to the world the glory of the children of God (Heb. 9:28; I Pet. 1:5; I John 3:2-3). "Whenever Christ be manifested: suggesting uncertain ty about the time of an event which itself is absolutely certain. Manifested: set publicly before the eyes of all men in His earthly life: John 21:1, 14. To describe His aprearant in judgment the word 'revelation' is also used: I Cor. 1:7, 2 Thess. 1:7. For in that day manifestation and revelation (see under Rom. 1:19) will coincide: i.e. Christ will be set before the eyes of all; and all will actually see Him." (Beet, p. 205. See Rev. 1:7)
- B. The present influence of this coming manifestation:
 - It is wrong to judge the Christian life by whatever difficulties being a Christian may now involve one in. The story is not yet completely told, the end has not yet been fully manifested.
 - 2. The hope of this glory should enable us to transform our viife here below. A new attitude can be taken when we can see beyond them to the glory to come. (Rom. 8:17).

IV. HAVE YOU COMMITED YOUR LIFE TO CHRIST?

- A. If so, show by your conduct that you draw life from Him, the true vine (John 14:1-5).
- B. If not, commit it to Him today in His ordained way that He may quard it. How can He guard it unless you commit it to Him.

THE DEATH SENTENCE (COL. 3:5)

"In the light of the glory of the Risen Lord, which shone upon us in ch. III. 1-4, the errors prevalent at Colossae have utterly vanished. In the rest of the Epistle; no trace of them remains. But Paul remembers that his readers are still men on earth, opposed to the temptations incident to human life. Therefore, as he comes down from this Mount of Transfiguration, he uses the brightness of the vision as a moral influence deterring from sin, and prompting every kind of excellence." (Beet)

Although the Christian is dead, this does not mean that he is not faced with temptations, nor that there can no longer be any lusts of the flesh. Thus Paul calls on Christians to execute a death sentence against various sins. These are the things on the earth, the things below, which we are not to seek, but to slay. This is the true mortification, and not the severity to the body, which the false teachers inculcated. "For, indeed, to what purpose is it to beat a man's breast and rend his back, while sin in the mean time reigns in his heart?" (Daillé)

What are the members which we are to put to death? What is the true asceticism.

I. FORNICATION AND UNCLEANNESS

These "Two sins are related as particular and general." (From the <u>Pulpit Commentary</u>).

A. Fornication. This is a sin which the world in Paul's day, and in our day, regarded lightly. The world today in some of its advertisements, jokes, and pictures view it lightly and entice one into it. Promiscus petting breaks down barriers, inflames passions, and for many is the gateway to fornication.

God has spoken clearly and threateningly against fornication. (a) To look to lust after a woman is sin ($\frac{\text{Matt. 5}}{\text{5}}$). (b) It is a sin against our body ($\frac{\text{I Cor. 6:15}}{\text{1.5}}$; $\frac{\text{I Thess. 4:3-4}}{\text{1.5}}$). (c) It brings fleeting pleasure and lasting sorrow ($\frac{\text{Prov. 6}}{\text{27-29}}$; 23:28).

B. Uncleanness: "comprehends all the filth and pollutions which are contrary to the chastity and purity of our bodies, as incests, violations, and those other abominable furies of carnal passion, which transgress even the laws of nature, corrupt as it is." (Daillé)

II. SENSUAL PASSION AND EVIL DESIRE

A. Sensual passion, inordinate affection. "Specially used of a violent emotion or 'passion.' (I.C.C.). "A morbid, inflamed condition of the sensual appetite" (Pulpit Commentary).

"Passion: an inward emotion aroused by some external object; in this case by an impure object prompting inchastity." Same word in Rom. 1:26. (Beet)

- B. Evil desire. "Craving for some particular gratification of it" (Of the morbid inflamed condition of the sensual appetite. (Pulpit Commentary) "All evil longing," and is wider than sensual passions (I.C.C.). "...originally meant...only advantage over another, for example, superiority in battle, hence it passed to the idea of unfair advantage, and then to that of the desire to take unfair advantage..." (I.C.C.). "Desire: good or bad; see under Gal. verse 17. It therefore needs to be further specified as evil desire. It is a wider term than passion, and describes a mind going out after some external object. These four terms descend from the specific to the general intercourse with harlots, any form of outward inchastity, the inward emotion from which inchastity springs, any bad desire." (Beet)
- C. These things war against the soul (I Pet. 2:11), and brings destruction (I Tim. 6:9). They keep us from the truth (2 Tim. 3:7). Beet's quotation on Evil Desire from his commentary on page 210 is: "It is a wider term than passion, and describes a mind going out after some external object. These four terms descend from the specific to the general intercourse with harlots, any form of outward inchastity, the inward emotion from which inchastity springs, any bad desire."

III. COVETOUSNESS

- A. "It denotes radically the disposition to 'have more,' 'graspinc greed,' 'selfishness grown into passion. " (Pulpit Commentary) "...originally meant...only advantage over another, for example superiority in battle, hence it passed to the idea of unfair advantage, and then to that of the desire to take unfair advantage...." (I.C.C.)
- Covetousness is idolatry. "It implies a self-idolizing, grasping spirit; far worse than another Greek term translated 'the love of money' (I Tim. 6:10) ... Self and mammon are defied in the heart instead of God (Matt. 6:24). " (J.F.B.). The satisfaction of self, through the attainment of the desired objection, is the supreme thing. It is the "God" to which all else must be subservient. "It is curious to find it linked with sins of impurity. Yet it is so elsewhere (I Cor. 5:11; Eph. 5:3; 2 Pet. 2:14). There is a likeness between these two classes of sins. They both imply an unlawful direction of desires not in themselves unlawful, and they both grow by indulgence." (Pulpit). "It sets up another object of worship besides God. (But) We cannot 'serve both God and mammon' (Matt. 6:24)." (Pulpit). From Beet's Commentary, page 211 "Covetousness is worship of material good. And it presupposes that our well-being depends upon having the good things of earth, and that therefore created objects around are arbiters of our happiness. To suppose this, is to put the creature in the place of the Creator, and to put man under the dominton of the accidents of life. Thus (I Tim. 6:10) 'love of money is a root of all the evils." That this apparen: ly casual assertion is repeated in Eph. 5:5, reveals its firm hold of the thought of Paul. This double warning is the more needful because the great evil of covetousness is not at once

apparent. Both covetousness and sensuality are exact contraries, in different directions, to seeking the things at God's right hand." Fame, etc. may be coveted. This leads to destruction (Luke 12) and we must guard against it. (Heb. 13:5)

I . MOTICATION TO MORTIFICATION

- A. Wrath. If you do not execute the sentence of death against sin, you will be subject to the wrath of God. From the Pulpit Commentary on page 172 we read: Wrath: "This suggests the fierce mental excitement that springs out of bitterness. It is "a fever in the heart, and a calenture in the head, add a fire in the face, and a sword in the hand, and a fury all over." Wrath is sinful because it springs from want of love, from misunderstanding, and from pride (Prov. 21:24). Such people who are subject to this wrath shall not inherit the kingdom (I Cor. 6:9; Gal. 5:21).
- B. He reminds them of the fact that they once walked in these things. Perhaps this would remind them of the fact that these things did not bring satisfaction. This should motivate them to mortify the deeds of the body. Gratitude for deliverance from these things should motivate them.
- C. What about you? Have you died to sin (Rom. 6:2-5). Do you continue to put to death sin?

THE OLD MAN (COL. 3:8-17)

The apostle has already pointed out some of the characteristics of the old man, and now he sets forth additional sins of the old man. "The thought of the death of the old life gives place to that of the divesting of the old habit; the new life wears a new dress." (Pulpit

I. ANGER AND WRATH

- A. Anger. "Passion for a time; opposed to tenderheartedness. Whence Bengel translates...harshness." (J.F.B.). Anger.."a disposition which prompts to inflict pain or injury: "see under Rom. I:18). (Beet Commentary, pp. 213)
- B. Wrath: "lasting resentment: 'opposed to forgiving another'" (J.F.B.). "A firm and fixed desire of revenge" (Daillé). It is the endure attitude of which anger is the beginning.
- C. What these things do:
 - Darkens one's outlook. Blots out the good and beautiful, and leads one to concentrate on the object of his wrath, and the execution of wrath on the object.
 - Anger may lead to acts of haste and violence which an individual may regret for life.
 - 3. Revenge leads to plots, unhappiness, deceit and violence.
 - 4. [James 1:20. "Shun all occasions of anger, and repel them when they occur. And to win this ground upon yourself, and to be always master of your own spirits, descend into yourselves and consider well the meanness of your nature, and its little worth, that this body, which makes so much noise, is in fact, nothing but dust and ashes; that this breath which animates it is a spirit it is true; but full of ignorance and vanity; and which is worse, covered with crimes worthy of hell, if God should judge you in rigour. Rid yourselves of that vain opinion of your nobility, of your riches, of your power, of your abilites, which puffs you up so much. Now if we can once divest ourselves of this wretched passion, we shall by the same means eradicate with it the other of balsphemy, or evil speaking, which St. Paul here annexes. For wrath is comdomly the root from which this springs, or at least that which the apostle means, who uses a word that signifies a man's reviling his neighbour, a thing scarcely ever done but in anger."
- D. Instead of wrath let us heed: Eph. 4:26; Psa. 37:8; I Pet. 2:2

II. MALICE

- A. Malignity, badness of dispositon" (Pulpit) "This is the viciou habit of mind that delights in injury to others." (Pulpit)
- B. "It springs from pride and envy (Prov. 13:10)." (Pulpit)

III. EVILNESS OF SPEECH

- A. Evil-speaking, reviling, instead of blasphemy. "In its original sense, includes injurious speech of any kind, either against us as men or God." (Pulpit) It is "the strife of words," railing. "It is speaking evil of men, and springs from envy or malice...It leads to reprisal.... Gal. 5:15." (Pulpit)
- B. Foul speech. "The connection here shows that it means 'abuse' rather than filthy language. It denotes the form in which the injurious...(evil-speaking) finds expression." (I.C.C.) "While railing is the expression of angry and malicious feeling, this is the expression of course contempt and insolence." (Pulpit) It endeavors to destroy reputation and influence. It is grounds for disfellowship (ICor. 5:11), and leads to hell (ICor. 6:10).
- C. Lying. Its source is the devil (john 8:44). It divides men. It destroys confidence and thus unity. Where does God say that some lies are "white?" It prefers falsehood rether than truth. To love and speak the truth does not mean that one has to volunteer to others all of his opinions regardless of whether or not others have asked for it; or to voice all ones emotional, reactions and prejudices.
- D. What destruction the tongue can bring (James 3:6, 8)

.V. HAVE YOU PUT OFF THE OLD MAN?

- A. Not if you have not Rom. 6:2-5.
- B. Not if your whole manner of life has the characterittics of the old man.

THE GARMENTS OF GOD'S ELECT (COL. 3:9-15) or THE NEW MAN

Christianity involves not only negation, but also affirmation. There is not only a putting off, but also a putting on. The old man must be put off, but the new man must be put on. This was the purpose of Christ's death and resurrection; that we, too, may die to the old life and be raised to the new (2 Cor. 5:14, 15, 17; Rom. 6:6, 11).

I. THE NEW MAN

- A. In the image of God. The Christian is the person who has been born again (<u>John 3:5</u>). He is in God's spiritual family. Christ is formed in him. The new man is <u>Eph. 4:24</u>. This is not done apart from knowledge of the Divine Person and Word.
- B. The new man is formed through obedience to the gospel, and not on the basis of the national and ritualistic distinctions which characterized either Jew or Greek. "These words embrace all mankind from the point of view of Jewish nationality: the words circumcision and uncircumcision do so from the point of view of Jewish ritual." Beet, p. 215. The Jew was not to trust in his birth and circumcision (Compare Matt. 3:9; John 8:39; Acts 10:35).

The Greek with his vanity was not to think himself above all others, or that he was something better than any other new man in Christ. The Scythians were supposed to be the most uncivilized people, but they were not at a disadvantage if they accepted Christ.

The slave could become a new man as surely as the free man could.

This shows how foolish it is for any Christians from one racial background to look down upon brethren because they are of a different race. We are all of the same family, and of the true Israel of God. Lightfoot quotes a striking passage from Professor Max Muller: "Not till that word barbarian was struck out of the dictionary of mankind, and replaced by brother, not till the right of all nations of the world to be classed as members of one genus or kind was recognized, can we look even for the first beginniggs of our science (of language)...This change was effected by Christianity" (Lectures on the Science of Language, 1st Ser. p. 81) (The whole passage is too long to cite.) From the I.C.C...p. 285.

C. Christ is all. "The Church regards and values each man in his relation to Christ, and bids every other consideration bow to this. He is "all things" - our common entre, our standard of reference, and fount of honour, the sum of all we acknowledge and desire; and he is "in all" - the common life and soul of his people, the substance of all we experience and possess as Christians. The second "all" is masculine (so most commentators, from Chrysostom downwards), referring more specially to the classes just enumerated." (From the Pulpit Commentary, p. 151). From Beet, p. 216, we read: "To have Christ, is to

have all things; for he is Himself all that His servants need. And in all His servants, as Himself all things to them, Christ is. In the slave Christ is, as his liberty; in the Scythian, as his civilization and culture. And since Christ includes in Himself the whole world of man's need, and dwells in all His servants, all human distinctions, which are but embodiments of human defects, have in the new life passed utterly away. National and social barriers there cannot be where Christ is."

From Beet, p. 216 we read: "In Div. III. Paul dealt with the specific matter of this Epistle, viz. certain errors prevalent at Colossae, errors derogatory to the dignity of Christ. For his refutation of these errors, he prepared a way in Div.II by expounding the nature and work of the Eternal Son. In Div. IV. this refutation of specific doctrinal error is followed by the general principles of Christian morality. And this moral teaching is directly based upon the specific and exalted Christian doctrine with which Div. III. concludes. For with Paul morality is always based upon doctrines: and doctrine is always brought to bear upon morality."

II. THE GARMENT OF GOD'S ELECT

"A heart of pity, or compassion. We must feel the woe and the need of another. "Jesus Christ does not at all approve of the rigidity of the Stoic philosophy, which plucked up mercy...as if to compassionate trouble or grief were a thing unworthy of a virtuous person." "Let him remedy the miseries of others, said they, but let him not feel them. Let him succour the men, but let him not be touched with their passion. First, that which they presuppose is false; namely, that to suffer oneself to be touched with sentiments of grief is a defilement or pollution of virtue. There is nothing unworthy of true virtue but vice: now grief is not a vice; it is a simple sentiment of nature: and in order to be wise, it is not necessary that a man should renounce the sentiments of nature; it is sufficient to govern them, and keep them within their bounds, and use them with reason. Again, it is insensibility, which is a chimera and a fiction of their own, cannot take place in the soul of man, which God has formed unto affection and tenderness more than any other creature; as is evident by tears, of which none but man is capable. Lastly, whereas they would have the wise man succour the miserable without feeling their misery, this is both difficult and dangerous. For it takes away one of the sharpest incitements that spurs us on to assist them; it being clear that nothing more powerfully moves us to do this than compassion. We must not, as those people said, remedy other men's miseries without feeling them, which is both difficult in our nature, and would be unprofitable if it were easy; but, on the contrary, we must feel them that we may remedy them. So likewise there is nothing more cold and helpless than these insensible persons. For eradicating compassion out of our hearts, they put in them obduracy and inhumanity, which are infinitely more contrary to true virtue than grief and emotion. " (Daille p. 202). We should act through principle to help others, but those who do not feel the need of others lack one of the very strong motivating factors. See also Luke 6:36; I Pet. 3:8; Rom.12:15; John 11; Heb. 5:2; 4:15.

- B. Kindness. "The objects of 'pity' are the suffering and miserable; of 'kindness' the needy and dependent." (Pulpit) "...takes pleasure in, and makes it its study to serve and oblige every one, and injure or disoblige nobody; that readily stretches out its helping hand..." (Daillé). Kindness: "as in I Cor. 13:4, it is that which makes intercourse with others pleasant." (Beet)
- C. Humility or lowliness of mind. "The pride of man surely springs only from his ignorance." (Daillé). It is usually a voluntary ignorance of one's own limitations, and of the contributions of others to one's life. People often shut their eyes to these things and deny them. Lowliness-of-mind; Ph. II:3 "a mind which does not form lofty plans for its own aggrandisement." (Beet)
- D. Meekness. "The opposite of rudeness and self-assertion."
 It is a delicate consideration for the rights and feelings of others, especially necessary in administering rebuke or discipline. Conspicuous in Christ." "St. Peter marks it as a womanly virtue. 'Long-suffering' is called forth by the conduct of the evil and unthankful." (Pulpit)
- E. Long-suffering. "Called forth by the conduct of 'the evil and unthankful'....Through Scripture it is ascribed to God (Exod. 34:6; Rom. 2:4; 9:22; I Tim. 1:16; 2 Pet. 3:9, 15, etc.)" (Pulpit) God has been long-suffering with us, we ought to be thus with others. Yet, how quick some of us are to cut others off. Long-suffering "it is a mind which does not quickly yield to unfavourable influences." (Beet)
- F. Forbearing. "Long-suffering may be shown towards all who do us injury; forbearance especially towards those from whom regard of obedience is due." (Pulpit) Forbearing "as to present offenses, forgiving-as to past offenses." (J.F.B.) Forbearing: to refrain from laying our hands on others in order either to free ourselves from annoyance or to vindicate our rights. Compare a cognate word in Rom. iii. 25. It gives definiteness to the word 'long-suffering' by suggesting a special kind of forbearance, viz. towards those who have done us wrong. (Beet p. 218)
- G. Forgiving. It is difficult for the immature, but when we remember what Christ has done for us it motivates us. Forgive, if you want to be forgiven (Matt. 18:32). Remember that "the pardon of our sins which the Lord gives us is pure and simple, and without reservation of those temporal punishments and satisfactions which they of Rome pretend he exacts of them after he has remitted their faults." (Daillé) Forgiving each other; "adds still further definiteness by suggesting a special kind of forbearance, viz. toward those who have done wrong." (Beet p. 218)
- H. Love. It is that which "embraces and completes them (the above virtues, J.D.B.). They imply love, but it is more than them all together. They lie within its circumference; wanting it, they fall to pieces and are nothing." (Pulpit) "Love is a virtue which binds into one harmonious whole the various

virtues mentioned above." (Beet) "...against the Colossian mysticism and asceticism he sets it forth as the crown of spiritual perfection, the goal of human excellence" (Pulpit).

- I. Peace of Christ. "This 'peace' is to 'act as umpire' in the Christian's heart. The compound ('act as umpire against you') has already been used of the false teacher who, in condemning the faith of the Colossian Christians as insufficient for the attaining of 'perfectness' without angel-worship, etc., virtually took away their prize and judged them 'unworthy of eternal life.' The Greek commentators seem, therefore, to be right, as against most moderns, in retaining the primary sense of the verb instead of generalizing it into 'rule' or the like. It stands in precise antithesis, both of sense and sound, to ch. ii. 18: 'Let not the deceivers decide against you, but let the peace of Christ decide in your hearts.' 'The peace of Christ' dwelling within the heart is to be the security of the Colossian believer against the threats of false teachers: 'They seek to rob you of your prize: let this assure you of it.' Present, conscious peace with God is a warrant of the Christian's hope of everlastnng life." (Pulpit..pp. 153-154).
- J. Thankfulness. "The command to give thanks prevails in this Epistle, as that to rejoice in Philippians." (Pulpit). "show one's self thankful" (Pulpit). How black is ingratitude, how beautiful is gratitude. Is there anyone to whom you now need to send a word by mail or in person of gratitude? To father? mother? wife? husband? etc.

BE YE COOTHED WITH THE GARMENT OF GOD'S ELECT

- A. Alien sinner must put on Christ.
- B. Christian must recognize that they are his true adornment.

IF YE THEN BE RISEN WITH CHRIST (COL. 3)

If we have not been buried with Christ in baptism, we have not yet been raised with Him to walk in newness of life (Rom. 6:2-5). However, if we have been raised with Him, we have been raised to a new life which involves new obligations.

I. IF WE HAVE BEEN RAISED WITH CHRIST, WHAT SHOULD WE DO?

- A. We must seek heavenly things (Col. 3:1). What are heavenly things?
- B. We must set our affections on things above and not on earthly things (Col. 3:2). What are earthly things?

It does not mean that we are not to work, for God knows our need of material things and has commanded us to work ($\frac{Matt. 6}{32}$; $\frac{2 \text{ Thess. } 3:10-11}{3}$).

- C. Put to death the sin in our lives (Col. 3:5-9).
- D. Put on (Col. 3:12-14).
- E. Let his word dwell in you and possess you (Col. 3:16).
- F. Sing praises and admonitions (Col. 3:16).
- G. All life must be lived in submission to God (Col. 3:17), and this includes all our relationships (Col. 3:18; 4:1).

II. IF WE HAVE BEEN RAISED WITH CHRIST, FOR WHAT CAN WE HOPE?

III. WHY SHOULD WE DO IT?

- A. We are risen with Christ (Col. 3:1)
- B. We are dead to the world, and our life is hid with Christ in God (Col. 3:3).
- C. Failing to do it, and living in sin, subjects us to the wrath of God (Col. 3:6).
- D. Because of what Christ has done for us (Col. 3:13).
- E. Because there will be a time of judgment (Col. 3:24-25).
- IV. IF WE HAVE BEEN RAISED WITH CHRIST, AND WALK WITH HIM, FOR WHAT CAN WE HOPE?
 - A. Appear in glory (Col. 3:4)
 - B. Receive the reward of the inheritance (Col. 3:24). We do not merit it, but we must render the obedience of faith in order to become a child of God, and remain a child of God (Rev. 2:10 in order to inherit.

V. HAVE YOU BEEN RAISED WITH CHRIST?

- A. If so, walk in newness of life.
- B. If not, now be <u>Rom. 6:2-5</u>. Remember that if you have not been buried with Him in baptism, you have not been raised with Him to the new life.

THE INDWELLING WORD (COL. 3:16)

In order to keep from being misled by the commandments and traditions of men, and in order to subdue the old life, and live the new, we must let the word of Christ dwell in us. It must dwell in us not meagerly, but richly. Our spiritual life is sustained by the sum means, the word of grace, which God used to begin that life.

I. THE INDWELLING WORD

- A. It is the word of Christ (Col. 1:5; John 14:26; 16:12-13; 17:20). The Old Testament has its values for the Christian, but the word which is the standard of our faith and practice is the word spoken through God's Son (Heb. 1:1-2; 2:1-4). We must observe whatever Christ has commanded (Matt. 28:20). Do you submit to its authority?
- B. It is the seed of the kingdom (Lk. 8:11). Do you furnish the proper type of heart for it?
- C. It is the word which saves (<u>Acts 11:12</u>; <u>Jas. 1:21</u>). Do you let it save you?
- D. It is the word which purifies (I Pet. 1:22). Have you obeyed
- E. It is the word which brings us the Hope of heaven (Col. 1:5) Do you have that hope?
- F. It is the word of grace which teaches us (<u>Titus 2:11-12</u>). Have you permitted it to teach you? Have you heeded its teaching?
- G. It is the word by which we must prove all things (I Thess. 5:21; John 12:48), for it is the only word of God which we have.

II. THE INDWELLING WORD FINDS OUTWARD EXPRESSION IN SONG, AS WELLLAS OTHERWISE

- A. Christ has put songs in our hearts and on our lips. "In your hearts...the inner region of the soul-there is the counterpart, audible 'to God' of the song that vibrates on the lips."

 (Pulpit) Beet writes: "In you: i.e. either within or among. Which of these was in the writer's thought, must be determined by the context. Probably the latter chiefly: for the word teaching shows that Paul thinks of the word of Christ as spoken by one to others. But, as the spoken word must come from the speaker's heart, the former sense, which is also suggested by the Greek word rendered dwell, is not altogether absent."
 - B. Types of songs. All of these are song, and are used to teach and to admonish. As Bloomfield has pointed out, it is difficult to distinguish exactly between these types of songs. Psalm "differed in no material respect from "hymn." "How far the" songs "differed from both, is not clear." (Bloomfield, II:284).

"The distinction between these words is not quite agreed upon." (I.C.C.).

It is not unknown to Scripture for a writer to use terms which are practically synonymous.

However, some effort has been made to distinguish between psalms, hymns and spiritual songs.

1. Psalm. Originally "a song set to music;" "but this name was already in the LXX appropriated to its present use. Whether its application here is restricted to the psalms of the Old Testament is doubtful (comp. I Cor. 14:15-26)." It originally came from a word which meant to pluck, etc. (Pulpit). It came to mean simply a song, without any reference to instrumental accompaniment. Beet defines psalm: "as in I Cor. 14:15, sacred poems like those of the book of Psalms."

Here it does not include any psalm of David unless such a psalm could be adapted to conveying the teaching and admonishing that is appropriate to the new covenant.

- a. For we are told to let the word of Christ dwell in us.
- b. We are to use these things to teach and admonish. Since we are under the New Covenant we could not use anything to teach and admonish Christians which was not appropriate to the New Covenant teaching. We could not inculcate in song or otherwise, the Old Testament instructions concerning animal sacrifices, vengeance, or anything else which was peculiar to the Old Covenant (Heb. 1:1-2; Matt. 28:20).
- c. However, there are psalms of David which can be adapted since: (a) Some of them are simply praise to God, and we praise God today although not always in the same way they did. (b) Any psalm which David used to express his attitude toward God's Old Covenant word, we can usually adapt to express our attitude toward God's New Covenant word. For example, the first Psalm.
- 2. Hymn "denotes a solemn, religious composition, or song of Divine praise." (Pulpit) "...is properly a song of praise of some god or hero." (I.C.C.) "An English form of the not uncommon Greek word here used, which denotes apparently a short poetical compositon in praise to God." (Beet)
- 3. Song "is wider in sense; hence is qualified by 'spiritual'" (Pulpit) "...seems to have originally meant any kind of song, but was specially used of lyric poetry." (I.C.C.) "Literally odes: apparently a wider term denoting any kind of poetry to be sung. Hence it was needful to add the word spiritual: i.e. prompted and permeated by the Spirit of God. The three Greek words are fairly represented by their English equivalents; the psalms recalling the sacred songs of the Old Testament, the hymns any song of praise to God, and the spiritual songs including any song prompted by the Holy Spirit." (Beet)

"Teaching is here put first, because the phrase word of Christ suggests first the actual impartation of knowledge." (Beet)

C. Teaching one another.

We are to teach one another. Take a song of instruction, read and explain its words, and then have the congregation to singit.

- D. We are to admonish one another. "I Cor. 4:14; 10:11; Rom. 15:14. It includes all kinds of friendly discipline and training as of a father, brother, or companion; especially reproof with a view to improvement." (Beet on Col. 1:28) Take a song of admonition and read it, calling attention to its meaning, and have the congregation sing it. In fact, an entire sermon could be devoted to this part of the verse, by reading and explaining a number of songs, perhaps giving the background briefly of some, and having the congregation to sing them.
- E. Does this refer to public worship. "here as there (Eph. 5:18) the reference does not appear to be exclusively or chiefly to public worship, for mutual instruction is what is prescribed." (I.C.C.) They overlook the fact, however, that a part of the function of singing is to teach. This certainly implies some sort of gathering, otherwise how could they have others there to teach through singing. It thus includes the Lord's day assembly, although it is not limited to that (Compare I Cor. 14:15, 26).

III. DOES THE WORD DWELL IN YOU?

A. Have you received the word of God? (Acts 8:12, 14; 11:1; 14; 10:48)

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B. Does the word richly dwell in you?

ALL IN THE NAME OF THE LORD (COL. 3:17)

Since Christ died for us, we ought to dedicate our lives to Him. A life so dedicated will be lived in view of His will. Not only our acrds, but also our deeds must be brought under His control. Not in y so, but we must give thanks to God by Him.

I. WHAT IT MEANS TO DO ALL IN THE NAME OF THE LORD

- A. To do a thing in the name of another sometimes means
 - To do "it out of affection or honour to another; for another's sake, because we love or esteem him" (The Theological Works of Isaac Barrow. Oxford University Press 1830, II:310) See Matt. 10:42; John 15;
 - 2. To do it for the interest of another, as servants for their master. We are servants of Christ, and should so act (I Cor. 10:31; Col. 3:23-24; Eph. 6:6-9).
 - 3. To do it, "by the appointment, or by the commission and authority of another." (Barrow) See Acts 4:7; John 5:36, 37, 43; Matt. 7:22; Deut. 18:19. We, of course, have not been specially commissioned by Christ and sent with an inspired message. We do have the message which was delivered (John 14:26; 16:12-13) and confirmed by His authority (Heb. 2:2-4).
 - 4. 'The name of the Lord Jesus' is the expression of his authority as 'Lord' (ch. 1:13, 15, 18, 2:6; Phil. 2:9-11; Eph. 1:21-23; I Cor. 12:3; Rom. 14:9; Acts 10:36), and of his personal character and relation to us as Jesus (Matt. 1:21; Acts 4:12; 16:31, Revised Text)." Pulpit

It means a life which, in submission to His will, is lived with an eye to His approval.

The I.C.C. says: "in the name of" here means, not "calling on for aid," as Chrys. etc., nor "in honorem," as Jerome, but in the spirit which regards Christ as all and in all, the spirit which belongs to those who hear his name." The name of the Lord Jesus: "the outward expression of the sovereignty of Christ. Paul bids us do all things as His professed servants." (Beet)

- B. We must avoid deceitful words ($\underline{Psalms 36:3}$); bitter words ($\underline{Jas. 3:2}$) and use truthful ($\underline{Acts 23:24}$), and wholesome words ($\underline{2 \text{ Tim. 1:13}}$). We should teach others the words of eternal life ($\underline{John 6:68}$).
- C. Our deeds must be done conscientiously (<u>Rom. 14:23</u>); in harmony with His teaching (<u>Matt. 28:20</u>), and persistently (<u>Gal. 6:9</u>; <u>Rev. 2:10</u>).
- D. What about your life? Do you permit your life to be filled

with words and deeds which are out of harmony with His principles? Do you introduce teaching and practices into the assembly which He has not authorized?

- How contrary to this instruction is Romanism: "Judge again, my brethren, if it is not an outrage to him, and an investing of creatures with some part of his glory, to require, (as those of the communion of some do,) that part of the piety, the good works and the very faith of Christians, be in the name of saints of both sexes; who, however sublime and excellent the dignity you give them, cannot, after all, be set above the rank of creatures. We daily hear them repeat their orisons, counttheir beads, ask and give alms, one of the chaicest sacrifices of Christian religion, make their pil-grimages for devotion, build their temples, consecrate their images, and their holy places, and their most precious possessions, and indeed their own persons, to the name of the blessed Virgin, of St. Peter, of St. Denis, and a multitude of other creatures ancient and modern. Adversaries! where find you the institutions of these devotions? In what prophet or in what apostle have you read a command for them? In what Gospel, or in what Acts, and in what Divine histories have you observed examples of them? What would St. Paul say, if he were in the world, to see his discipline so strangely forgotten among men who make profession to hold him for one of their principal apostles? He recommends to us not one of these names to which you devote yourselves. He speaks of none but that of the Lord Jesus; it is in that name alone he commands us to do all, whether in word or deed; because indeed "there is none other name under heaven, given among men, whereby we must be saved," as said St. Peter, Acts 4:12.
- F. Our "Jesus only" friends should realize that to do something in Christ's name, means by His authority, and in reliance of Him. We do not have to speak the name "Jesus" in order to do something in His name. (See Guy N. Woods,) 'Oneness Holiness' Organization," in Thomas L. Campbell, What is Wrong? Fort Worth 3, Texas 1036 e. Powell, 1950, pp. 214-256)

II. GIVING THANKS TO GOD BY HIM

- A. Thanks. "The word, in its substantive and verbal forms, occurs thirty-seven times in his Epistles. We must be in a constant mood of thanksgiving for his mercies, for his grace, for his comforts, and for his ordinances." (Pulpit)
- B. Christ is the one through whom we approach God.
- C. Are you grateful for what God has done for you? If so, if you are a Christian, live the Christian life. If you are not a Christian, become one.

3.3

HUSBAND AND WIFE (COL. 3:18-19)

"After putting before his readers...virtues appropriate to, and binding upon, all Christians alike, Paul remembers that many of his readers near one to another special relations, involving special and mutual obligations." (Beet) Of course, these general Christian characteristics, the characteristics of the new man, enable us to live right within these various relationships.

This shows that all life must be lived unto God. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" applies to Christians in all relationships in life. And it is our business to search out and apply the principles which are to these various relationships appropriate. Wherein the Lord has specially legislated on them, or wherein we only have general principles which were not given with reference to just these specific situations or relationships. The first with which Paul here deals is that of wife and husband.

I. THE WIFE'S RELATIONSHIP TO THE HUSBAND

A. In subjection. "Not worse in quality but lower in position... it suggests arrangement and order." (Beet) This does not mean that she is a slave, as is illustrated by the fact that the husband is to love the wife. Also by the fact that she is to guide the house (I Tim. 5:14). She thus cooperates with her husband in the affairs of the family. She is a keeper of the house (Tit. 2:4-5).

As Daille said, there "is nothing in it but what is beneficial, and advantageous both to the wife herself, and also to the whole family." It does not mean:

- That a woman must always agree with eveything that her husband says. She should not be a carping critic, nor should he, but she does not have to disagree with the truth in order to agree with him when he is wrong.
- It does not mean that a woman must obey her huaband rather than Christ when both cannot be obeyed (Acts 5:29; Luke 14: 26; Matt. 10:37).
- 3. It does not mean that a man should not counsel with his wife. She may see something he does not see, and in some cases she may be wiser than he.
- 4. It does not mean that a man should dole out a few dimes to his wife occasionally. Does she not usually labor as hard as he for the family she in the home and he away from home. A false conception of the work that a house-wife does is indicated by the question which has been asked by census takers: Does the wife work or is she simply a housewife!
- 5. It does mean that final authority rests with the husband. If after due deliberation husband and wife disagree in judgment as to a decision the husband may give way to the wife's judgment, but if he does not see fit to do so, she should submit to his judgment.

B. As it is fitting in the Lord. "such subordination being an appropriate acceptance on their part of the position given by Christ to women." (Beet) I.C.C. says: "for those who are in the Lord."

This does not mean that a Christian woman, married to an unbelieving husband, owes him no subjection. It is still fitting for her to be in subjection unto her husband. Christ did not say, through Paul, that they were to submit only if their husbands were Christians.

II. THE HUSBAND'S RELATIONSHIP TO THE WIFE

- Love. "Husbands, love your wives, and be not bitter against them." And observe, I pray, the apostle's prudence. For when he had alloted the woman subjection for her share, consequence seemed to require that he should give the man command and government for his. But he does it not. He established the man's authority sufficiently by putting the woman in subjection to him; and, in general, his strength and the other advantages of his sex cause him to assume too much. Wherefore, instead of saying, Husbands, govern your wives, or command them, or of using some word, importing authority, he says to them, "Love your wives;" to sweeten, on the one hand, the subjection of the wife, and to temper, on the other, the authority of the husband. Wife, let not your subjection fright you; the apostle subjects you not but to a person who loves you. Husband, let not your authority make you insolent. If the apostle subjects your wife to you, it is only to the end that you love her. Derive no vanity either of you from the advantages he gives you. If the love which the husband owes his wife makes her haughty, let her remember that withal she is subject to him who loves her. And if the authority which God gives the husband flatters him, let him not forget that the wife only submitted to him to oblige him to love her the more." (Daille pp. 224-225). "This love, which is consistent with his headship over her, implies
 - 1. that he is to delight in her
 - 2. that he is to cherish her as Christ the Church providing for her comfort and support
 - 3. that he is to protect her as the weaker vessel
 - 4. that he is not to be bitter against her, using bitter words or sour looks, acting rigorously or imperiously, as if she were a slave and not a companion
 - 5. that he is to seek her spiritual good, for she is to be an heir with him of the grace of life. (Pulpit)
- Be not bitter. "show no bitterness" (I.C.C.) "It denotes 'exasperation,' prompting to hasty severity." (Pulpit)

"But he forbids them, in the following words, to be "bitter against them;" that is, to be froward to them; requiring that all their conversation with them be full of sweetness and amity. The pagans themselves have observed the justness of this duty, as what read of one piece of their devotions bears witness. For when they sacrificed to that idol whom they called

nuptial Juno, because they gave her the superintendence of marriage, they were accustomed to take the gall out of the victim, and to cast it behind the altar; signifying by this, as say the interpreters of this ceremony, that there ought to be no gall nor bitterness in the marriage. The apostle's meaning then is, that the husband first purge his heart of all this sourness and bitterness; that he never suffer hatred, malevolence, anger, provocation, fretting nor disgust to enter there against a person whom he ought to love as himself. Next he would have the husband cleanse all his words and actions from the same poison... For if he who is angry with his neighbor without cause, and gives him the least reviling word, deserves torment, as our Saviour declares; of what hells is not he worthy who outrages his own flesh? her, whom he ought to cherish and tenderly love as Christ does his church? But if the apostle commands a Christian to use no offensive or opprobrious speech against his wife, he as little permits him to show bitterness of spirit by an angry, sad, and obstinate silence; which is not less provocative and sharp, to say the truth, than the most outrageous reproaches. conclusion, by this clause, the apostle further, and with greater force of reason, banishes from conjugal converse the cruelty, rigour, and tyranny of those boisterous, barbarous husbands, who treat their wives as bondservants, denying them that share which the laws of God and man give them in the government and administration of the household. And the utmost degree of this inhumanity is, when to revilings and contempt they add blows and excesses of hand; and outrage which the authors of the Roman civil law thought so unworthy of the conjugal alliance, that they permitted the wife so treated to separate from her husband, approving and authorizing her divorce, if she can prove he struck her."

"There are many, who out of doors are civil and kind to all; when at home, towards their wives and children whom they have no need to fear, they freely practice secret bitterness." (Bengel). Some want to be a democratic in politics, an anarchist in morals, and a dictator in the home.

MARRIAGE IS HONORABLE

ITI.

- A. What shall we say of those who disparage marriage, as if it were incompatible with purity of life.
- B. Those who enter into marriage ought to recognize its responsibilities as well as its privileges. If you cannot respect the other, do not marry them.

PARENT AND CHILD RELATIONSHIP (COL. 3:20-21)

There is something very significant in the fact that Paul addresses those various instructions to different classes of people. "It teaches us all in general, first, that all sorts of people may and ought to read St. Paul's Epistles, and consequently all the Holy Scriptures; for why should this holy man address this language to wives and their husbands, to children and their fathers, to servants and their masters, if he meant not that all these persons should be permitted to read this letter? Christians, fear not to read what the apostle has vouchsafed to write to you. It is in vain that some forbid you to read that which it is his desire you should practise; none can know better than he how those Epistles which he wrote must be used." (Daillé)

Paul has already dealt with one aspect of the relationship in the home - that of wife and husband - and now he deals with another.

What does he say to children? what does he say to fathers?

I. CHILDREN OBEY YOUR PARENTS

- A. Some in our world today do not like the very idea of obedience or discipline. Having lost faith in any revelation of God and His will, they are without a solid basis for convictions. Thus some of them feel that it is out of the question for them to hold up a standard before their children. But children who do not learn to respect the authority of the parents, are not likely to respect the authority of the parents, are not likely to respect the authority of God, and the authority of the State.
 - J. Edgar Hoover, head of the FBI, has stressed the need for discipline, for obedience. He has seen the tragic wave of teen-age crimes, and the disrespect for all laws of God and man which some have. Hoover has also stressed the need for religious training, without which he believes authority does not have its proper basis.
- B. The Scriptures teach that children are to obey their parents. This does not mean that their obedience is unlimited, for the "all things" is limited by our allegiance to God. We find that one of the strong reasons for children to obey parents is that "this is well pleasing unto the Lord." And certainly it cannot be pleasing unto the Lord if we disobey Him in order to obey parents. In such cases we must recognize Lk.14:26; Matt. 10:37; Acts 5:29.
- C. Children must be taught to obey their parents. Christ was obedient to those over Him in the family (<u>Lk. 2:51</u>).
- D. Men must not draw up so-called religious laws which lead children to disobey parents. "Whence it appears how unrighteous and dangerous, and contrary to the word of God is the doctrine of those of Rome, who enfranchise all Christian children from

this paternal authority and power, daughters at twelve, and sons at fourteen; giving them liberty at an age so young to go from their parents' house; whether they are willing or not, and retire from under their obedience into the cloisters of their monasteries; where they have erected an assured sanctuary and an inviolable safeguard for the rebellion of children against fathers and mothers. There, under the umbrage of a false devotion, they entertain children in idleness, and foment their implety, tyrannically giving them a dispensation for that obedience, and those just succours, which by all the laws of God and men they owe to the sacred persons of those who gave them being in the world. The father demands of them the assistances and consolations which he promised himself from them. He shows them his gray hairs and his limbs trembling through age; he conjures them by the life he gave them, and by the cares he took to train them He summonses them to render him the just rewards of his pains, and not to despise the tears and entreaties of a person to whom they are indebted for their life. The mother all in mourning presents them the paps that nursed them, and sets before their eyes the tenderness of her affection, and all the ties of nature. And they both together point them to the bar of God, that they may see themselves condemned at his dreadful tribunal, to pay the honour which they owe them. What say our adversaries upon this? They say that children ought to look upon their fathers and their mothers without emotion. That neither their words nor their weeping should make any impression upon them. That if they cannot enter into the monastery otherwise than by treading their bodies under foot, they ought to have no compunction at all at so unnatural an action. That it is piety to be cruel and insensible on such an occasion. They say that the monastic vow has broken all the bonds of filial subjection; and that the child who has made it no longer owes any thing to father or mother; that he is dead to them, and they have no more power over him than if he were out of the world." (Daillé)

Under the Old Law men were not to take vows which were contrary to their other obligations ($\underline{\text{Num. 30:3-8}}$). "And hither must that censure be referred which our Lord and Saviour passed upon the Pharisees, who, under colour of the religion of vows, also annulled the honouring of parents by their children so expressly commanded in the law. 'God,' he says, 'commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition, Matt. xv. 4-6. For the right understanding of our Saviour's discourse, and of that tradition of the Pharisees which he opposes, we are to know that the Jewish rabbis, as we learn by their own books, attached very great importance to vows, holding the religion of them absolutely inviolable. Moreover, they enlisted into the rank of vows, not those only which were legitimate, and conceived in a solemn manner, with terms of a full extent, as when one said, I make a vow unto God...but also all other words, in whatever form conceived and uttered,

whether upon deliberation, or in anger, or otherwise, by which one devoted any thing whatever, either expressly or covertly; as, for instance, if a man in a fit of anger, or in the trouble of a quarrel with his neighbor, was led to say through indignation, Let me die if ever I do thee any service; the rabbis took this for a true vow, and accounted such a man bound in conscience never to do that person any service against whom he had uttered such words. Now because the corban, that is, the sacred gifts given to the temple, was a thing which they esteemed most inviolable, and the offerings there kept might not be employed to any profane use, nor any private person put his hand into the treasury for that purpose upon pain of death; it became customary to signify that the use of a thing was totally interdicted to any one, to say that it was to him corban, that is, he was no more permitted to make use of it than of the sacred gifts, which in their language were called by that name. When, therefore, it happened that a son, through dislike or anger at his father, once was induced to say, All that of which you might have profit by me is a gift, or corban; that is, you shall never be the better for me, or you shall never draw service or profit from me, no more than from the corban; the Pharisees, and other rabbis, hold that such a man was obliged by this vow to do his father no service any more; and they judged him innocent and blameless, though he never did him any, however pressing the father's necessity might be, alleging that the religion of a vow was above the natural obligation of children towards their fathers and their mothers; which was indeed to annul the law of God by their tradition, as our Saviour charged them. Judge if those of Rome do not the same thing, dispensing with the obedience of children due to parents, upon pretence of monastic vows, in the same manner; and if, consequently, we have not all the reasons in the world to apply to them what our Lord said of the Pharisees, even that they made the commandment of God of none effect by their tradition. " (Daille)

II. A DUTY OF FATHERS TO CHILDREN

A. Provoke not your children. This shows that children have rights, and this is something which was not always recognized by the ancients.

Provoke. "The verb means to 'excite, provoke,' not necessarily to anger, or in a bad sense; and in 2 Cor. 9:2 it is used in a good sense." Here it means "Do not irritate" (I.C.C.), and is used in a bad sense.

"It implies a use of parental authority which, by continual exactions and complaints, teaches the child to look on the father as his enemy rather than his friend." (Pulpit)

Children may be provoked by: (a) Failure to let them know that we love them. A recent Reader's Digest article emphasized the importance of love. Let us manifest love, for this is right. And love calls forth love, and this leads them to more and more obey through love. We have all seen the sorrow of a child when they realize that they have hurt someone whom they love. (b) Injustice is keenly sensed by a child. Sometime

they think that they have been dealt unjustly with when they have not; but we must take into consideration this characteristic of the child and try to deal justly with them, and to get them to see that they have been dealt justly with. (c) When we demand of the child more than they can do we tend to discourage them, and violate their sense of justice. (d) We should be sure that the child understands us. Sometimes they do not, and we treat them as if they did, thus arouse their sense of injustice. (e) We should not be overly-severe to them, so that the discipline is all out of portion to the offense or the occasion. (f) We should not forget the physical difference in mere size between us, and thus be brutal to the child. (g) We must try to understand the child. Sometimes we punish them, when we simply did not understand what they were trying to say or to do. (h) Inconsistency.

"Some parents spoil their children by indulgence; others, by unwise severities. Bitter words are used, unreasonable commands are given, immoderate correction is administered."

(Pulpit)

It is significant that in the case of the wives, so it is in the case of the children. That Paul mentions the obedience of both, but instead of saying something about the governing power of the other party, he admonishes them from the standpoint of the proper and wise use of their authority. Children are to obey, but parents are to be careful lest they provoke their children and cause them to lose heart. There is on our shoulders a tremondous responsibility.

- B. Discouraged, or disheartened. "to lose heart;" "To have the confidence and high spirit of youth broken" (Pulpit) "A child frequently irritated by over-severity or injustice, to which, nevertheless, it must submit, acquires a spirit of sullen resignation, leading to despair." (I.C.C.)
- C. Do fathers take time to know and to instruct their children?

SERVANTS AND MASTERS (COL. 3:22-4:1)

Slavery was very prevalent in Paul's day. Slaves sometimes were bought or captured in war. "There was a danger that slaves in the Roman empire might repudiate their relation to their masters, and accordingly the apostle enjoins the duty of obedience to masters, while he announce principles destined ultimately to destroy the unnatural relation." (Pulpit)

Christianity did not bring slavery into the world, it found it there already. It did not come as a political or military movement, and thus it did not call for armed rebellion by the slaves. To have done so would have been out of harmony with its nature the way that Christianity changes things. It would have brought a revolution of violence otherwise. In this revolution the slaves may have slaughtered or enslaved their masters; or they themselves may have been slaughtered. But the hearts of neither would have been changed. Instead of this Christianity sets out to change hearts, and then these changed men change the relationships of life which ought to be changed.

Surely we do not err in saying that these principles ought to govern the employer-employee reactionship. They governed a situation into which men did not enter voluntarily, so how much more so should such a fine attitude characterize us in those relationships into which we enter voluntarily.

I. SERVANTS OR SLAVES OBEY YOUR MASTERS

- A. Unlimited obedience is not implied by the statement "obey in all things." All allegiances are circumscribed by our supreme allegiance to Christ. Besides Paul shows that they are your "masters according to the flesh." They are not masters of the conscience and soul.
- Temptations to which servants are subject.
 - 1. "Half-service. Servants might not 'obey' their masters 'in all things,' but in such things as pleased themselves.
 - 2. Eye-service. Work only when the master is watching, or where he can easily check up on us. If you are building a house for another, do you fail to do the job right in those parts wherein it is hid from the eyes of those for whom you work?
 - 3. Men-pleasers. Without thought of the Divine Master and His attitude toward us and our service.
 - 4. Singleness of heart. "The servant whose aim it is to please his earthly master in what will catch his eye, plays a double part, acting in one way when observed, in another when left to himself; with this duplicity is contrasted 'singleness of heart'" (Pulpft)

"Fearing the Lord: i.e. Christ, the One Master. Where

true reverence of the Master is, there is singleness of heart: for His eye searches the heart. Where the all-seeing Master is forgotten, we seek as our highest good the favour of men; and our service sinks down to the external forms which alone lie open to the eye of man. Thus fear of the Supreme Lord saves even the slave from degrading bondage to man." (Beet, p. 225)

- 5. Temptation to fail to do it from the heart as unto God (Col. 3:23) "From the soul" indicates the spring of their exertions inward principle, not outward compulsion; the servant must put his soul into his work. "Soul" implies, even more than "heart," the engagement of the man's best individual powers (comp. Phil. i. 27, as well as Eph.vi 6). The slaves' daily taskwork is to be done, not only in sight and in fear of the Lord (Eph. v. 21), but as actually "to the Lord". Him they are serving (ver. 24b), who alone is "the Lord" (ch. ii. 6); every mean and hard task is dignified and sweetened by the thought of being done for him, and the commonest work must be done with the zeal and thoroughness that his service demands." (Pulpit p.157)
- 6. "A base and discouraged spirit, which was to be banished by the prospects of heavenly reward" and the recognition that God would do justly.
- C. Obedience will be rewarded (3:24). "It introduces a reason for the foregoing, based on known reality. From the Lord ye shall receive: counterpart to 'for the Lord.' The inheritance: eternal life, looked upon as awaiting the slave in virtue of his filial relation to God. So Rom. viii. 17. And inasmuch as the blessings of eternal life are in proportion (2 Cor. v. 10) to the faithfulness of his service of Christ, they are spoken of as the recompense of the inheritance. This will come from the one Master." (Beet, pp. 225-226)

Obedience to the Master is obedience to God and will be rewarded by God.

- D. The Master, if he deals with them unjustly, will be dealt with justly by the Lord (3:25). "This chief reference to the master is also supported by the word respect-of-persons: same word in same connection in Rom. ii. II. For the master has very much more of the outward aspect which might seem to claim exemption from just retribution than has the slave. Moreover, a reference to masters is a convenient stepping stone to ch. iv. I, where we learn that even slaves have claims upon their master's justice. (Beet p. 226)
- E. Christians to obey regardless of whether or not their masters were Christians.
- F. Although the Christian is to render such service regardless of the attitude of the employer (and of course if we do not want to work for one we can change our jobs), yet this conduct which commends us to God, also usually commends us to men.

Christians who work for Christians should not take advantage of their relationship and fail to do an honest day's work for an honest day's pay. One has no right to kill himself working, but he should work.

TII. RESPONSIBILITY OF MASTERS TO SERVANTS

Masters were to recognize that they have a master (Col. 4:1), who will not excuse them because they were masters (3:25).

"The assertion that the proud master who deemed his fellowman his chattel is himself a mere slave of Christ, sets Christ's authority in a vivid and striking light. This consideration makes the Christian master apprehensive as to his treatment of his dependents." (Pulpit)

THE RESERVE

- The just thing. "recognizes rights between master and slave." (Beet)
 - 3 ... Equality. The equality: a word frequent in Greek for evenhanded justice, almost in the sense of our word equity. And this is probably its meaning here. Not only the just thing, viz. that which law demands, but also equity, that evenhanded dealing which can never be absolutely prescribed by law. (Beet, p. 226)

Speaking of this justice and fairness I.C.C. says: what cannot be brought under positive rules, but is in accordance with the judgment of a fair mind."

D. "Here is the germinal principle of the abolition of slavery. Moral equity, as realized by the Christian consciousness, was sure in course of time to bring about legal equality. " (Pulpit)

III. WHAT ABOUT YOU?

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- A. Do you realize that Christ regulates us in all relationships - **9** 1
- 5 03 2 % B. Do you try to be true to Him in all life's relationships, and do things as unto Himh a seement . 10 N 2

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